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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

THE BIBLE CHAMPION

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THE BIBLE CHAMPION

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Volume 30 SEPTEMBER, 1924 No. 9

EDITORIAL

Some Facts about Darwin and his Theory

A NUMBER of little blue books have been sent to us by an accommodating friend in New York, to whom we are indebted for much information that would otherwise be inaccessible to us. Most of these booklets on scientific subjects are written by Carroll Lane Fenton, of whom we have no further knowledge. The chief object of the productions is to propagate the current furor for evolution. Just why some men should be possessed by such a desperate *flair* for the idea that they have come up from a brute stock is, of course, one of the "riddles of the universe." But so it is, and we must take folks as they are.

In this editorial we shall gather up and comment on a few salient points in Mr. Fenton's bookling on "Darwin and the Theory of Evolution." Darwin is, apparently, this author's chief hero. His book shows that another Carlyle ought to arise and write a new book on "Hero Worship."

In the first place, we are struck with the changes of opinion that Darwin underwent. At one time he was much opposed to Lamarck's theory of evolution and its fundamental principle of progression in nature. It must be remembered that Lamarck wrote his works before Darwin had really begun his investigations. He advocated a kind of evolution theory, although it was not called by that term at that time. Darwin wrote in this trenchant style about Lamarck's theory: "Heaven forefend me from Lamarck's nonsense of tendency to progression, 'adaptations from the slow willing of animals,' etc." You see, he was then opposed to two fundamental principles that he afterward adopted, namely, progression and slow and gradual development.

On religion he had a no less radical change. At first he was a thoroughly orthodox believer. He even held to the view of special creations for all the specific forms of life. In 1839, our author says, "he sent his 'Journal' to the printer with numerous references to special creation, and no mention of another explanation that seemed to him far more satisfactory." That is, at this time, although his convictions regarding special creations had undergone a change, he set forth a theory that he did not believe. Afterward he became an infidel relative to the Bible and Christianity and an agnostic regarding the divine existence. He knew that his theory was out of accord with the Bible, for in 1859 he wrote to Charles Lyell on this wise: "Would you advise me to tell Murray (his publisher) that my book is not more *un*-orthodox than the subject makes inevitable? . . . Or had I better say nothing to Murray, and assume that he cannot object to this much unorthodoxy, which in fact is not more than any geological treatise which runs slap counter to Genesis?" He was then writing about the publication of "The Origin of Species," which was a number of years before he wrote his work on "The Descent of Man."

The publication of Darwin's book in 1859 of course created a furor. Thomas Huxley, who was much more militant than Darwin, entered the arena of controversy in favor of his friend's theory. This is the calm (?), gentle (?) and judicial (?) style in which Huxley wrote to Darwin just before the appearance of the latter's book: "Depend upon it, you have earned the lasting gratitude of thoughtful men. As to the *curs* which will *bark* and *yelp*, you must recollect that some of your friends, at any rate, are endowed with an amount of combativeness which (though you have often and justly rebuked it) may stand in good stead. I am sharpening my *claws* and *beak* in readiness." (Italics ours.)

All of us know how freely he used his "claws and beak" in the controversies that followed. Sometimes it is thought that ortho-

dox people are the only ones who are abusive, who have "claws and beaks." There are others!

On pages 11 and 13 of his booklet Mr. Fenton tells us that Darwin was seeking for some way by which he could apply the principle of selection to "organisms living in a state of nature." Selection was practiced by man in artificial breeding, but how could nature herself carry on such a method? Then he came across Thomas Malthus' work on "The Principles of Population," in which the position was taken that the human race is increasing much more rapidly than the food supply. Hence the struggle for existence in the human world. Our author says that then the idea came to Darwin that, "inasmuch as the struggle for food and other necessities of life was just as pressing among all other organisms as among men, there was a ready explanation of the means by which purely natural selection could be carried on age after age, without the slightest necessity for guidance by some superior intellect."

In this way Darwin early in his career fould an excuse for crowding God out of the realm of nature. This is the inevitable effect of the evolutionary obsession. "There is no evidence," said Darwin, "that man was aboriginally endowed with the ennobling belief in the existence of an omnipotent God."

On pages 43 and 44 Mr. Fenton describes the gradual way in which Darwin's theorizing led him first to reject Christianity and then to become agnostical regarding the existence of God, because he could see no teleology in nature's processes. Blind natural selection did it all. It is a sad story of spiritual decadence, of the atrophy of the spiritual faculties (although the author seems to regard it a sign of "intellectual" progress). It was not easy for Darwin to give up his belief in the soul's immortality. At one time he wrote the following (p. 47:) "Believing, as I do, that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful."

But Mr. Fenton says "that Darwin did not let even this feeling or prejudice" influence him. At last he came to this conclusion (quoting his own words, p. 48): "As far as I am concerned, I do not believe that any revelation has ever been made with regard to the future life; every one must draw his own conclusions from vague and contradictory probabilities."

Not only did Darwin suffer an atrophy of his spiritual faculties, but the same ruin overtook his other finer qualities of mind and taste. The following frank confession from his own writings is worth giving for the sad lesson and solemn warning it contains (pp. 55,56):

"Up to the age of thirty, or beyond, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge and Shelley, gave me great pleasure, and even as a schoolboy I took intense delight in Shakespeare. . . . But now for many years I cannot endure to read a line of poetry; I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also lost my taste for pictures or music. . . . . On the other hand, novels which are works of the imagination, though not of a very high order, have been for years a wonderful relief and pleasure to me, and I often bless all novelists. A surprising number have been read to me, and I like all if moderately good, and if they do not end unhappily—against which a law ought to be passed. A novel, according to my taste, does not come into the first class unless it contains some person whom one can thoroughly love, and if a pretty woman all the better.

My mind seems to have become a kind of machine for the grinding of general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive. A man with a mind more highly organized or better constituted than mine would not, I suppose, have thus suffered; and if I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."

It needs only to be added that the author of this monograph on Darwin is himself a skeptic, an ardent admirer of Darwin, a strong apologist for him, and an uncompromising advocate of evolution.—*L. S. K.*

The God of the Machine

IT is agreed on all hands that Jonathan Edwards was a theologian of rather unusual parts; but possibly there are some who do not know how narrowly he escaped distinction as a historian. In 1757, when he was elected to the Presidency of Princeton College he was quite uncertain what to do about it; not so much because of the immediate claims of his pastoral charge at Stockbridge and of his missionary work among the neighboring Indians, as because he had projected a volume to be called "A Book of Divinity in the Form of History" and was reluctant to abandon it. Had that volume been completed it would doubtless have proven to be an invaluable contribution to our literature; but he decided to accept the Presidency of Princeton and, dying shortly after, left his historico-theological treatise still upon the ways.

One of the incidental compensations of the war is a clearer apprehension of the historian's point of view. It is becoming more and more obvious that his only rational coign of vantage is a place somewhere near the divine throne. For want of a due consideration of this fact undevout men like Hume and Gibbon, who leave God out of the reckoning, are unable to add anything of value to the philosophy of history. By substituting coincidence for the logic of events they land their readers inevitably in confusion worse confounded. For lack of a clew to guide them through a labyrinth of chances they find themselves sooner or later, like Milton's dark angels, "in wandering mazes lost."

David Strauss, one of the outstanding representatives of German rationalism, after spending his life in an earnest endeavor to dispense with God, was constrained to say, "My philosophy leaves me utterly forlorn. I feel like one caught up in the merciless jaws of an automatic machine, not knowing at what moment one of its great hammers may crush me." Far better had he learned of the old pagans the necessity of adopting a god as *Deus ex machina,* simply because it is unthinkable that the machinery of the universe could keep on running without him.

It is assumed, then, that *there is a God.* To say otherwise would be to affirm one's belief in effects without causes, design without a designer and laws without a lawgiver: presuppositions which rest on mere credulity and are unsupported by a jot or tittle of evidence. In default of any evidence of this sort we are not required to prove the being of God, but are quite at liberty to assume it as a self-evident fact.

But if there is a God *he must be one and only one;* for the simple reason that there is no room in the universe for any other, inasmuch as he "filleth all in all." The gods of Valhalla and the Pantheon are thus ruled out. If objection be entered to this as a child's reason, so be it. The profoundest logic is always the simplest; and in this respect "except ye become as a little child ye shall in nowise enter the Kingdom of God."

The man who ultimately writes the history of the late war will have to emphasize the fact that the Entente Allies were at sixes and sevens until they agreed to follow one leader. Our hearts were failing us for fear up to the moment when General Foch co-ordinated the diverse plans of various commanders and gathered their loose ends into his own capable hands; whereupon everybody said yea and amen.

By the same token the world needs one God in command; and this was in Edwards' mind when he defined History as "a Body of Divinity." With that conception of current events, no matter what happens, we may contain our souls in patience and speak with the calm confidence of Luther when he said to his friend Melancthon, in the darkest days of the Reformation, "Come, Philip, let us sing, 'God is our refuge and our strength; therefore will we not fear though the earth be removed and the mountains cast into the midst of the sea!' "

It follows, moreover, that *He must be a sovereign God;* inasmuch as one less than sovereign would be no whit better than none at all.

He must be omniscient: for how could he rule a universe were not all things therein naked and open before him? His eyes must exercise the functions of a thousand systems of espionage, running to and fro through all the earth to behold the evil and the good: otherwise he could not control all.

He must also be omnipresent: here and there and everywhere; so that every evil-doer in his wide domain shall be forced to cry "Whither shall I go from thy Spirit or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning and dwell in the uttermost parts

of the sea, even there shall thy hand lead me and thy right hand hold me!"

Without omnipotence His all-embracing knowledge and ubiquity would be unavailing. His power must reach to infinites and infinitesimals alike, so that the least may join with the greatest in the ascription, "O Lord God, the Almighty, who by thy great power and stretched out arm hast made the heavens and the earth, nothing is too hard for thee!"

He must be a holy God. The word holiness sums up all the moral characteristics of the perfect One; as all the colors of the spectrum are combined in the white solar ray. In heaven the angels and archangels who surround the throne are represented as crying "Holy, holy, holy, Lord God Almighty!" and the godly on earth must in like manner ascribe holiness to him.

But the two outstanding attributes of His moral character are love and justice. Of the former we are accustomed to say, "God is love." His providence is at the forefront. In Him we live and move and have our being. The air we breathe and the food upon our tables are from him. His watchcare is round about us in the defenseless hours of the night and when we awake He is still with us.

But the "special providence" which overtops all, like Mont Blanc among the foothills, is Redemption. It is at Calvary that his arm is made bare in our behalf. The Red Cross is exalted all over the world today: not only on the spires of our churches but on countless banners at the battle front. The wounded soldier, who has never had a serious thought of Christ as his Saviour, pays tribute to God's grace, as developed in logic of events, when he beholds the Cross on the sleeve of the nurse who ministers to him.

But love, of itself, does not meet the requirements of the case. Love without justice is of no avail in common life. Try it in your home and your home will be broken up. Try it in your municipal government: dismiss your police and dissolve your Courts of Justice and invite a reign of terror. Try it in the ravaged countries of Europe and behold how suffering innocence will cry aloud, like the martyrs from beneath the altars of Heaven, "How long, O Lord, wilt thou not avenge us!"

No doubt there were pacifists and sentimentalists in Israel who would have spared the Amalekites, despite their career of incorrigible lust and cruelty; but for the world's welfare it was necessary that as a nation they should be blotted out. Saul the King of Israel thought differently; and he lost his crown for taking issue with a loving and just God.

He whom we recognize as the rightful and supreme Ruler of the Universe must be a *triumphant God.* All dreams of universal conquest on the part of mortal men have vanished into thin air; Cæsar crossed the Rubicon; Alexander died of mortified pride and disappointment under the walls of Babylon; Napoleon wore out his ambitious life in weary exile with none so poor to do him reverence. God alone, incarnate in His only begotten Son—goes forth conquering and to conquer until every knee shall bow before Him. The decree has gone forth, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy posesssion." Our prayer "Thy Kingdom come" is being answered every day. The royal standards onward go!

We have deplored the fact that Jonathan Edwards did not complete his projected book: but why should we, when we have precisely such a Book and a far more satisfactory one than his could possibly have been, since it claims to have been written by holy men as they were moved by the Spirit of God? If we want a "Body of Divinity in the Form of History," in the Bible we have it.

Here are two volumes in one. The Old Testament opens with the words "In the beginning God"; and from thence onward it traces the campaign of the centuries along a red trail of Messianic prophecy until it reaches the culminating tragedy of the Cross. The New Testament gives us an outline of "all the things that Jesus began both to teach and do"; together with a historical treatise called "The Acts of the Apostles," which ends with a dash—, leaving us to complete the record of the triumphal march of Christ to his final reign over all nations and all the children of men.

It is obvious from the foregoing that he who would wisely write history must take his stand, as Milton says "fast by the oracle of God." But what shall be said of him who would wisely read it?

When the Seventy returned from their itinerary in Galilee they were enthusiastic over their success. "I saw," said one, "a paralytic go running and praising God when in thy Name I bade him arise!" Another said, "I saw a blind man open his eyes when in thy name I commanded it!" And still another, "I saw the white spots of a leper fall from him like scales when in thy name I said 'Be clean.'" Jesus listened with a far-away look

in his eyes, as if scanning all the horizons of history, and said, "I saw Satan fall as lightning from heaven!"

O for the far-away look of the Master, that we might read between the lines of current events.—*D. J. B.*

The Much-Overdone Vestige Theory

THE old-fashioned antiquarian is a rarity now-a-days. The new kind, however, is abundant. We refer to the scientists who are so bent on gathering relics. The appendix, the coccyx, etc., are all highly treasured relics of the happy time long ago when man's ancestors were long-tailed, monkey-like animals clambering about in the trees. It is quite interesting to note how many "modern" people are fond of these antiquarian finds; how much their minds dwell upon the remote past; how, although they are passionately opposed to anything that smacks of the medieval ages, they fairly revel in going back to the paleozoic and paleolithic eras, which were ages and ages before the sixteenth century *Anno Domini.*

A fine little book has been sent us by the author. It is reviewed elsewhere in this journal. The author is Dr. J. K. Miller (medical doctor, remember, not a theological doctor), and his book is styled "Two Great Bible Plans Paralleled." As a physician, with a technical knowledge of human anatomy and physiology, he tells us about the nature and functions of the vermiform appendix, and shows how unscientific it is to consider it a vestige of man's animal pedigree. Let Dr. Miller himself speak:

"As an example of more recent proof of man's animal ancestry, the appendix is brought forward as evidence more frequently than any other so-called vestigeal part or appendage. A recent authority asserts that man's progenitors lived on roots and barks of trees. These, to become digestible, must needs go through a sort of macerating process. An extra stomach for the purpose was thus necessary. The bovine and other quid-chewing animals—from which the scientist gets his idea—have a similar physical mechanism. As man became more civilized, his food changed to a higher order for which this special process was not needed. Hence this particular stomach on account of disuse became atrophied, and the appendix is the relic or vestige.

"This is theory only, for the facts will not support it. The facts are these: The appendix is twenty feet from the normal present-day human stomach where food is received. Between the two organs is an intestinal tube of comparatively small caliber, whose lumen grows less toward its lower or distal end. Practically all the nutrient elements of food are digested and taken up as they pass through this portion of the digestive tract. Moreover, this tube does not end in the appendix, nor has it any direct connection therewith. It empties its remaining contents into the colon or large bowel. This entrance is made through the side of the large intestine several inches from the end to which the appendage is attached. This anatomical arrangement makes it impossible for the appendix to receive the coarse fiber of roots and barks as a laboratory for their preparation for further digestion and assimilation. It is at the wrong end of the digestive apparatus. The theory is puerile, and will not hold."

This is certainly crushing. It comes from a physician, who is acquainted with the structure of the human body. Why did not the scientists realize these patent facts before they proposed their absurd theory?

While we think of it, we must add that the cattle of our vicinity which chew the cud do not eat the tough fibers of bark and roots, but the softest and lushest kind of grass that they can find in the green pasture-fields. On the other hand, some dogs of the neighborhood devour tough meat and crack hard bones and swallow them, and yet they do not have a secondary stomach, but get along with only one. And so have their forbears been doing all through the ages. The chickens and birds, some of which eat coarse and hard food, manage very well with a single craw or gizzard. It would seem, as a matter of fact, that the ruminants are the animals in general that eat the softest kinds of food, the kinds most easily digested. Evidently their second stomachs have been given them for a different reason than that which has been assigned by the purveyors of evolution, proving once again how facts must be strained to the breaking point in order to bolster up a weak theory.

Dr. Miller also gives a telling blow to another much-overdone factor among the pundits of evolution: "A recent work on science —four volumes; one of the latest authorities —accounts for the absence of hair on the human body through the use of clothing. When clothing came in vogue, the body was wrapped with skins, while the legs, arms and head remained exposed; hence the excess of hair on these parts, while the body has scarcely more than a hirsute covering. However, the facts are that the cleanest bodies in the world are found in the tropical countries, where no clothing is worn save the breechcloth, underneath which is found the only hair present on the body."

Again our author replies in this way to the claims of the aforesaid "latest authorities" in science: "The bald heads, now so common, they attribute to the wearing of hats. However, the bald head is seen quite as commonly, if not more frequently, in the office, the store and the counting room where hats are worn but an hour or two a day, while the farmer and day laborer, whose heads are covered many hours a day, very generally have an abundant growth. Hats may be one of the causes, but all too frequently there are other causes which must be held responsible, as every physician knows."

At every point, it would seem, the poor evolutionist meets with defeat. His theory has a hard struggle for existence.—*L. S. K.*

The Doleful Outlook of the Current Theory

ANOTHER editorial in this periodical deals with Carroll Lane Fenton's estimate of Darwin and the evolution theory. Mr. Fenton has written other interesting and informing books on the side of the prevailing scientific furor. We certainly are indebted to him for his *naïve* frankness.

One of his monographs is entitled "The Building of the Earth." This book shows how scientific opinion has shifted regarding the nebular hypothesis, which was aforetime all the vogue. He proves definitely that it is no longer tenable. The Germans say it is *ausgespielt*. He puts up an argument in favor of the planetesimal theory, which seems to be more reasonable, but which impresses one as made up of many improbable surmises. One cannot help wondering whether the earth was really formed in that peculiar way. But we have no criticism to offer on the theory.

Our purpose now is to call attention to the lugubrious note sounded by the evolutionist regarding the future of the human race. One would think that such a long-drawn-out process as evolution would surely have a bright and felicitous outcome. If it does not, *cui bono?* What is the use of it all? Let us hear what this enthusiatic protagonist of evolution has to say—one who thinks that evolution is a great blessing to the world:

"And now we come to the question of purpose; a question which must ever arise in the human mind as it seeks to grasp the facts discovered by science. And by those very facts, and the conditions which they disclose, we are baffled. We are no longer able to assume, in our limitless egotism, that all things were made for the welfare and pleasure of man; that the sun was created to furnish him light and heat by day, while the moon and stars were placed in the sky to provide light and beauty at night."

Then come some long sentences describing the process by which all life was evolved until man emerged. Then Mr. Fenton continues:

"Finally, after the passage of almost unmeasurable ages, man appeared, and began to assume the center of activity on the stage of life. Slowly it seems, yet in reality with almost incredible swiftness, he progressed until his domination over other animals is almost complete. In the years to come he may carry on his advancement to unbelievable heights, or by failing to control and direct his own evolution, he may fail, as other creatures have failed, and go down the swift path to extinction. But whether he triumphs or fails, the processes of the universe will go on, and some day the end will come. Eventually the light of the sun will die out, or the planets will be torn to fragments by the attraction of a passing star. The solar system will pass into oblivion, and the purpose of its existence, if indeed there is a purpose, will remain forever unknown."

Here the pitiful story ends. It is a real "sob story." After the advocacy of the great and salutary doctrine of evolution over many pages, and with many abusive jibes at people who do not accept it, this is the dismal *finis!* And over it all is inscribed, "Ickabod!" Yet

its advocates assert again and over again that today all "progressive" people accept the theory of evolution !Unmeasured ages of evolution, and than—*fiasco*—the bursting of a bubble—the sizzle of a skyrocket!

Suppose we put in contrast the promises of a certain old Book: "Jesus Christ hath brought life and immortality to light through the gospel;" "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" "All things work together for good to them that love God, to them that are the called according to His purpose;" "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time;" "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." —*L. S. K.*

Christianity and Future Existence

THE question of future existence is of the greatest importance to all men and to every individual. "Whither do I go?" is an undying question, and grows in interest and intensity with the advance of years. Were it not for the hope of immortality, men could not remain rational. He who loses it finds life empty, and suicide ever tempts him. The prospect of annihilation is the deepest despair. The soul possessed of this idea has no hope, no prospect, and the present is but "few of days full of trouble." Huxley said he preferred the upper galleries of hell to the horror of annihilation. The thought of forgetting all, to be forgotten of all, and to be no more forever, when it seizes a human soul brings a horror which is beyond human endurance. The hope of immortality is the keystone of the arch of sanity. Man in all ages has entertained this hope and sought its certainty. Yet with all the best efforts of the greatest minds it has never been a positive certainty. The only final proof of immortality is the resurrection. The men who are trifling with the resurrection are striking a blow at the very foundations of human hope and sanity. If there be no reusrrection, better be anything than a Christian. Paul puts this in his strong way, when he says: "If in this life only we have hope in Christ, we are of all men most miserable." If there be no resurrection, then there is no certainty of immortality, and if there be no immortality, then the only philosophy is the epicurean, "Eat, drink and be merry, for tomorrow we die." Christ "hath abolished death and brought life and immortality to light through the gospel." The gospel is the message of Jesus, his death and resurrection. The resurrection is the point where evolution must forever part with the gospel. Evolution cares nothing about the individual. He is sacrificed to the race, and the race is sacrificed to life in general. But the resurrection centers interest in the individual and his immortality. Evolution is a hypothesis wholly unproven, but the resurrection is a fact supported by many infallible proofs, the greatest testimony to any fact in history.

Man, therefore, is immortal and will exist forever. What will be the state of his future existence? Christianity says there are but two possible states in eternity: Heaven or hell, endless life or endless death, weal or woe. The Scriptures teach that heaven and endless life are facts for the believer in Jesus. No one has ever told us anything about heaven of his own personal knowledge. Man of himself knows nothing, and can know nothing of heaven. Few men have ever been in heaven and then come back to earth. Moses, Elijah and Lazarus did this, but they are perfectly silent about it. Jesus Christ is our only authority on the nature and character of heaven. He declares:

1. Heaven is a fact. He says: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that hath the Son hath life." "He that heareth my words and believeth, . . . hath everlasting life, and shall not come into condemnation; but is passed from death unto life." He further says, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." With many, many such statements do Christ and his apostles assure us of the reality of heaven and eternal life.

2. It begins in this world. Eternal life begins when man receives the new birth. He is made a new creature, and a new life is started

in him, and he belongs to the kingdom of heaven. The promise is, not *shall have* eternal life, but hath eternal life already, and then the Scriptures teach that with faith and the new birth, eternal life begins and will forever continue. It is not simply life, but endless, eternal everlasting life.

3. It is not monotonous. All in heaven are perfect and full of glory, but they are not all alike. Each has his own individuality. There will be differences of capacity, but each will be full, and all will be perfectly harmonious, and each entering into the fulness of the joy and love of all. There will be little babes, children, youth, those in full manhood and those of many years. Each and all perfect and fitting the appropriate places and relations. There will be girls and boys, youths and maidens, manhood and womanhood, with the sexual distinctions left out. Heaven will never be monotonous, but will give the individual, the family, and the race its highest perfection, in their eternal and perfect relations. We cannot now obtain a full knowledge of heaven and eternal life, for eye hath not seen, neither hath ear heard, neither hath it entered into the heart of man to conceive what God has prepared for those who love him.

Hell and endless death. Men reject the fact of hell and endless death. They say that such teachings make God a hard, unjust tyrant. These same men say the doctrine of forgiveness of sin is cowardice and pusillanimity. Thus men are too just for God's mercy and too merciful for God's justice as taught by Christ. Men are the criminals in God's court, and it would be a poor principle in jurisprudence to allow the criminal to affix the penalty to crime. Again, what man would dare to measure infinite justice? Who but God himself knows all the bearings and relations of obedience or disobedience to God? Christ declares hell and endless death are facts. It is not the prophets, and the apostles, who are the final authority and great teachers of the fact of hell. Nearly all Christ's parables end with the warning of hell. He said to certain men, "Ye generation of vipers, how can ye escape the damnation of hell?" He portrayed the last judgment, when all human beings from every nation and kindred shall be divided into two classes: the right and the left; and those on the right shall enter the joys of their Lord, and those on the left shall go away into everlasting punishment. This is too terrible and too plain, and the authority too final to be trifled with. Christ used the most intense figures of earthly life to characterize hell, such as fire that cannot be quenched, the worm that never dies, the flames of torment, etc. He declared that this punishment differs in degree. Sodom and Gomorrah will find it more tolerable than Jerusalem, and those who never heard the gospel will find it more tolerable than those who heard and rejected. Such, then, is this endless death and woe of hell. Again, our Lord and his apostles teach that when we leave this world, we go either to one or the other. Lazarus was carried by the angels to heaven, to Abraham's bosom. Dives died, and in hell he lifted up his eyes, being in torment. The dying thief was with Christ in Paradise the day on which he died. Paul says of the soul's departure, "Absent from the body and at home with the Lord."

These great facts of heaven and hell, eternal life and eternal death are presented plainly and decidedly in Scripture. They are both most weighty. For every soul it is one or the other forever. God has opened a way for all souls to be saved to eternal life, and enter heaven. Only those who reject will enter hell. This is no matter for guessing or trifling. It is for decision, here and now and forever.—*D. S. K.*

I have taken the Champion and Bible Student and Teacher since first issue of latter, and read it with interest and profit. The last two numbers—June and July—are masterful issues. I am delighted with your stand on Evolution, and the Fundamentalist-Modernism controversies. It is astonishing what a hold both these theories have got upon the public mind today. This has come, I am afraid, from the influence of our colleges, and other seats of learning. They are both passing fads, I am sure, but they will do much harm while they last, and may result in a large drift towards Unitarianism. This is specially true of Modernism.—*H. Gracey, D.D.*

Progress not Correction

AN editorial in a recent number of our stalwart friend, *The Presbyterian,* contains some thoughts that are so good we want to share them with the readers of this journal. Regarding the relation of Bible teaching and science, the said editor has this to say:

"The liberals declare that the purpose of the Scriptures is not to teach science or history, but to show the way of salvation, and so error in science or history would not affect their purpose. They are right as to the purpose, but wrong when they say that error in science and religion would not affect the purpose. One building may be erected for a lighthouse, and another for a cathedral, but each and both will fail of their purpose if built on quicksand. The Bible made up of error cannot reveal God and teach men righteousness. It is violence to thought and conscience to say that error can reveal God and teach truth."

It is evident that the modernists must therefore do clearer thinking, especially along ethical and spiritual lines. In regard to Christ's so-called "corrections" of certain Old Testament teachings, our editor offers these discriminating remarks:

"The liberals have quoted Christ in support of their errancy doctrine, when He replaced the law of 'tooth for tooth and eye for eye' with 'resist not evil' and performing vows with 'swear not at all,' and the writing of divorcement with no 'divorce save for fornication.'

"But it must be remembered that there is no error involved in these cases. He is showing that there are more exact requirements in the spiritual kingdom which He represented than were required in the old theocracy when the spiritual and the civil were combined and the civil law was mixed with the religious, when church and state were in one organization. Christ separated these two. Caesar was to have the things of Caesar and God the things of God. Christ's kingdom was not of this world, and its requirements were much higher than those of the old theocracy. In civil affairs the old law of tooth for tooth and life for life still remains, but not so in the church of Christ's kingdom. There is, then, no contrast in Christ's teaching in Matthew, fifth chapter, between old error and new truth, but only the mark of progress from the mixed theocracy and the pure spiritual kingdom."

This is the correct interpretation. We do not believe that our Lord would appeal to the Old Testament as authority again and again, and then turn around and teach that it contained errors that He had to correct. There is no contradiction between the chick and the shell from which it came; indeed, had there been no shell there never would have been a chick; but after the chick has been hatched, the shell no longer serves the same purpose it formerly did. It now remains as a witness of the time when it served an essential purpose in the natural history of the fowl which came from it.

So the Old Testament was divinely given as a whole and in all its parts; but not all its parts are now in vogue and in active use as they once were. The whole Bible is needed to reveal God's whole plan of redeeming love and grace.—*L. S.K.*

A Necessary Measure of Power

We can judge of the amount of power put forth only when we know the amount of resistance overcome. The outburst of granite rock from the earth's interior, in the geological history of Mount Desert for instance, was effected against inconceivable resistance all the way from unsounded depths. Other masses of molten rock equally great may have risen from the interior of the earth with much greater ease. The power exerted in each case must be measured by the pressure resisted and the weight lifted. No man's life work or power of life energy can be summoned up or expressed until all the data are known. Many of these are as difficult for us to measure, and as invisible to us, as is the hidden action of forces in the earth's interior. To judge, accurately of a man's career and character, and to ascertain his real force, we must know what is the actual resistance to pressure which he is able to put forth, and how much overcoming power he possesses.—*S. S. Times.*

* * *

The order of creation as stated in Genesis is faultless in the light of modern science and many of the details show the most remarkable agreement with the results of science born only in our day.—*Chancellor Dawson.*

Notes and Comments

We note that Dr. William P. Merrill, of New York, withdrew his name from the Board of Foreign Missions at the meeting of the General Assembly of the Presbyterian Church. This he did, he declared, in the interest of peace, which he held to be more important than the honor of any one individual. This action gave to his conduct an air of great magnanimity. The point that puzzles us, however, is that Dr. Merrill did not think of the peace of the church before he uttered and printed his heretical opinions, which are certainly very far from according with the teaching and standards of his church. Had he then kept quiet in the interest of peace, there would have been no occasion for the movement to omit his name from the said church Board. However, there is no use to seek for consistency in the conduct of a modernist any more than to look for logical consistency in his thinking. Bad thinking and inconsistent behavior are related to each other as cause and effect.

It will perhaps be remembered by readers of the CHAMPION that Dr. Merrill is the man who declared some time ago that the Westminster Confession is made up of two strands or documents, much as the radical critics hold with reference to the Old Testament, and that, if it is honest for the conservatives to accept the literal strand, it is also honest for the liberals to accept the spiritual strand. That would mean, if you cheat somebody, that justifies me in cheating somebody too. While he was making these statements, he was introducing schism into the church to which he belongs. Why did he not think of love and peace *then* instead of long after he had helped to cause a great harmful controversy in the church. It is a strange kind of consistency which throws the religious world into a war, and then cries, "Peace! Peace! Let us have peace."

Our notes cannot help being belated sometimes, because of the need of furnishing copy for the printer a good many weeks before it can appear in the CHAMPION. At this writing the reports of the General Assembly of the Presbyterian Church in May are coming in. Several matters may be noted. The memorial of the Presbytery of Philadelphia to the effect that representatives of the boards, seminaries and other agencies be required to affirm or re-affirm their faith in the standards of the church, was defeated. The Judiciary Commission reported that this action would impose unconstitutional tests upon officials of the church. We are wondering why. If a man knows in his heart that he is loyal to the faith of his church, it would seem that he would be glad to make an unmistakable affirmation to that effect at any time that it might be required. Does not the very fact that the commission did not want to subject the representatives of the church to such a doctrinal test look suspicious? It certainly does. Ask the men who accept the standards of their church *ex animo* to affirm or re-affirm their faith, and see whether they will not step up like men and say just what they believe, and say it, too, with a strong, unfaltering voice. Indeed, they would welcome the opportunity if there were a call to bear their testimony.

There is something almost sinister in the thinking of a man like Bishop William M. Brown, who was convicted of heresy at a recent church trial. When asked whether he believed the Bible, he replied promptly, "Every word of it!" And yet Bishop Brown teaches in more than one of his writings that matter is God and the only God. He should remember that the very first verse of the Bible says, "In the beginning God created the heavens and the earth." Then how can he believe "every word" of the Bible? This same bishop declares that he accepts the Apostles' Creed and the Thirty-nine Articles and the Prayer Book of the Episcopal Church. He should be reminded that the Apostles' Creed begins by saying, "I believe in God the Father Almighty, Maker of heaven and earth." He should also bear in mind that the Prayer Book constantly supplicates a personal God, and never addresses matter as God. Its composers would have been horrified at such a thought. How does our bishop justify his inconsistent statements? By saying that he puts his own "interpretation" on the Bible and the other writings named. Yes, there is the trouble. Like so many of his fellow-liberalists, Bishop Brown uses the word "interpretation" as a sort of talisman, with which he can twist the simplest and clearest language to mean almost anything that suits his unbridled fancy. Is it honest to use words in such a way?

The oftener the regenerated believer reads the gospels, the more firmly he is convinced

that Christ fulfilled His promise to send the Holy Spirit upon His apostles to "lead them into all truth," and also to bring to their remembrance all the things that He had taught them. The reason for this conviction is that they told so many things that they never would have said had they been left to their own wisdom. Note their humiliating confessions about themselves and their own stupidity—would a body of men ever have been so frank in confessing their own faults? Take one example. When Christ was transfigured before three of His disciples, Peter proposed that three tabernacles be built. Then record adds this uncomplimentary statement, "Not knowing what he said." This means that afterward the apostles knew the meaning of the transfiguration. How did they find out its meaning unless they were taught by the Holy Spirit? How could they be so humble as to confess their childish blundering unless it was because they had been so enlightened by the spirit as to become aware of their former folly, and desired to confess it in order to show the world what a marvelous change had been wrought in the minds and hearts?

As has been pointed out so often, a rationalist is never rational and a modernist is never consistent. Here is Dr. William P. Merrill as a conspicuous example. Something over a year ago he asserted emphatically that the Presbyterian Assembly, in announcing its essential five points, had "attempted to put a yoke on our necks which I, for one, will never wear." Later on, he made some orthodox avowals, among which was the following: "I believe the Scriptures to be the Word of God, the only infallible rule of faith and practice." Still later, in *The World's Work* for February, 1924, he wrote: "I do not believe in the absolute and literal inerrancy of the Bible on all points. . . . To make acceptance of the literal historical accuracy of every story in the Bible a test of Christian standing is to deny the real Protestant faith." No wonder a caviller like Dr. Merrill can find "contradictions" in the Bible; he contradicts himself, and thus measures even the divine records by his own errancy and erraticism.

The most serious factor is the present situation of some of the denominational Foreign Mission Boards is the attempt to camouflage the fact that there is modernism in their bodies and among the missionaries. Some of these men have written books or articles or have made addresses that were clearly liberalistic in tone and statement, and this they cannot deny. Yet they are now trying to make the people on whom their support depends believe that they are orthodox, and hold loyally to the standards of their churches. Why this equivocation? If they really believe in the tenets of modernism, why do they not come out frankly and honestly and say so, and then uphold their doctrines with sound arguments? Yes, we repeat, why not? Shall we suggest one answer? It is this: They are not sure of their position; not sure it is true and right; therefore they shift and evade the real issue, and consult policy; they become opportunists.

One of the modernists, Dr. Cadman, declares that he does not accept the church or the Bible as authorities in religion, but, "I accept Jesus Christ" he exclaims triumphantly. A schoolboy might ask him: "Where do you learn about Christ?" Then he would have to reply, "In the New Testament, of course!" "But suppose the New Testament is not reliable?" says the schoolboy; "then how do you know certainly what Christ taught and who He was?" It seems so plain that "the wayfaring men, though fools, need not err therein."

A missionary at Colombo, Ceylon, writes us: "I send you under separate cover some papers and pamphlets to show in what a ferment Ceylon is, and how the battle rages between truth and error. We have to thank the apostates of Christendom, the Higher Critics, for the latest revival among the Buddhists, in its antagonisms against Christianity. Their attacks are now boldly made, and they make much of the deliverances of the Church Congress in England, when it was declared that Christ's divinity is the same as yours and mine. Young men are bewildered and asking, 'What is true?' Here and there we have a faithful few, but courage has failed in many. I am doing what I can, distributing tracts and literature in defenses, lending your Bible Champion, to which I believe I owe something." Naming two other American periodicals, he adds, "but the 'Champion' is true to its name. Would God that some lady would help you send it free." A good Christian woman to whom this was read, paid this missionary's subscription for a year. Our "free" list is already a heavy burden, and if there are those who would like the privilege and pleasure of helping us bear and enlarge it, we would welcome their assistance.

THE ARENA

Faith or Opinion?

(Glauben Oder Meinen?)

By Eduard Koenig, Dr. Litt. Semit. (Groeningen), Dr. Phil. (Leipzig), Dr. Theol. (Erlangen), Professor of Theology at the University of Bonn, Germany

Translated by the Reverend E. W. Hammer, Lynnbrook, Long Island, N. Y.

(NOTE.—*The following article was written by the renowned author expressly for* THE BIBLE CHAMPION. *He was especially pleased with our review, printed in the April number, of his recent books, "Theologie des Alten Testaments" and "Die Messianischen Weissagungen des Alten Testaments." He evidently reads* THE CHAMPION, *for he wrote us a delightful and grateful letter on reading the review, and sent us two articles for publication. The second will appear in a later number. We are glad to present to our readers Rev. E. W. Hammer's translation, which was also done especially for this magazine. The present article shows that the same perversions of the Christian faith and the same juggling with words have been going on in Germany that prevail so much here in America. Everywhere, it would seem, Modernism employs the same methods.—L. S. K.*)

NOT long ago I sat on a promenade, and overheard the conversation of some passersby. In a short time I heard the following sentences: "I believe what Cook relates about the adventures he experienced in the Polar regions," and, "I still believe that Spain will have its future difficulties to solve in Morocco."

This was another proof of the conclusion reached by my study of the history of languages—that the word "believe" contains two entirely different meanings. In the first sentence it means "to accept or acknowledge a communication in faith." In the second sentence it means "to be of the opinion or to suppose."

From the viewpoint of the history of languages, the dual meaning of the verb "believe" has previously claimed my attention. Hence I have sought information on the subject in all the most recent lexicons in the German language. Since the article on "believe" has not yet appeared in Grimm's Dictionary, I will mention the following points: In Friederich Kluge's Etymological Dictionary of the German Language this statement is made: "The basic meaning of believe is to 'approve.' To the same root, *Lub,* belong *Laub* (foliage), *Liebe* (love), *Lob* (praise), *Urlaub* (furlough)." Again, the German Dictionary of Heyne (teacher of Germanic philosophy in Goettingen) says: "To believe is the confident acceptance of a truth. The root, *Lub,* which is the fundamental basis of the word, is seen in the Gothic *Gilaubjan,* to trust someone, to believe something to be true. Then the sense of 'believe' approaches the sense of 'to fancy,' and is the same as 'to conjecture.'"

Here the beginning and the continuation of the development of this word is clearly stated. Right at the start the thought is "to cover" (compare *das Laub* and the English, "to believe"), that is, to intercede in favor of some person and his declaration. But later in the history of languages this meaning paled down merely "to suppose."

In the illustration given at the beginning of this article, it became apparent that this is the case in the ordinary judging of things. This is permissible in such utterances, because their content consists of turbulent waves passing by in the great stream of happenings. But has this change of the conception of "believe" also entered into the declarations concerning the faith of the Bible? Can this development also assert itself here? These are the two questions which we shall endeavor to answer.

I

Undoubtedly it is well known—and any layman can substantiate the fact—that the first Biblical reference in which the word "believe" occurs is found in Gen. 15:16. There we read: "And he (Abram) believed in the Lord," etc. This was the echo in the heart of the patriarch, produced by the preceding divine communication; and this echo, according

to the basis meaning of the Hebraic word chosen for its designation, was *he'emin,* "to show firmness," as it also occurs once in a corporeal sense (Job 39:24). In a metaphoric-psychical sense, this means: to trust, to believe (cf. my Hebrew Dictionary, 1922, p. 21a). Thus this echo of the divine-prophetic communication resounds through the whole Bible. In fifty of the references in which the verb *he'emin* occurs, it has the same meaning, whilst only in Judges 11:20 it signifies "to entrust, to empower." In the same sense this verb was interpreted by the Hellenistic translators of the old Hebrew writings. The Greek word which they constantly used in translating *he'emin* was *pisteuein,* which, as every one acknowledges, means "to trust or to prove faithful." Not one of the Greek verbs was chosen which contains the meaning "to suppose." The same conception of "believe" is retained in the *credere* of the Latin Church Bible. Not once has *putare* or *opinari* been chosen as the equivalent of *he'emin.* All the witnesses to the faith and the martyrs have also used this word in the sense of "to trust."

All of these witnesses—and they are a great multitude—have discovered in the faith of the religious man a concurrence with a historical announcement, with the inner testimony of an immediate experience. They have all perceived in this religious faith the firmest conviction, the healthiest germ of their emotions and volitions, the best regulative principle of their life, the only genuine source of comfort in their suffering and death. Thus through the passing centuries the son inherited it from the father; and the mother of the dim past, who was not able to bequeath any earthly riches to her children, tranquilly closed her eyes in the sleep of death, knowing that the old religious faith was the vital root of the life of her children.

II

In recent times it is different.

Just now I will not enter into the cause of this change. It is useless to mention individual names. They have already grown to be legion. But I will show how it was thought possible gradually to introduce a change, and what its ultimate effect now is.

It was in 1890; we read in M. Rade's *Wochenschrift* (590, 957): "Faith consists in an experience, becoming conscious of the things in the world of eternity;" again, "Faith is an immediate certainty."

From the formal aspect alone, is not this in contradiction to the Bible? Most certainly; for the Bible is the direct opposite of personal experiencing, namely, a conviction communicated by the witnesses of a fact. What, for instance, did Isaiah demand of his contemporaries? He demanded faith when he uttered these fundamental words: "If ye will not believe (prove firm), ye shall not be established" (7:9). However, to himself he ascribed a hearing of the divine announcement, an experiencing of the things of eternity (28:22). Hence, according to the Bible, faith ends where personal experience begins. Nevertheless, the afore-mentioned writer would insist that faith consists in personal experience. Accordingly, this modern author has fashioned faith into an absolutely different psychological process, and this is openly expressed at the end of those above-quoted sentences. There faith is termed an "immediate certainty." But then faith would be an assumption rooted in the subject itself, and the religious man's act of believing would be an opinion in himself—a most miserable species of "certainty"! It reminds us of the "cisterns, broken cisterns, that can hold no water," described in an impressive passage in Jeremiah (2:10-13).

Others are of the opinion that they have another substitute for the faith of the fathers. Turning once more to M. Rade's *Wochenschrift,* we read: "In the spiritual realm to *will,* to *strive,* is confidence, faith" (pp. 496ff.).

This is the utterance of an ambitious spokesman among the moderns, Arthur Bonus. And what is to be said about it? According to the Bible, faith is assenting to the witness of another, consenting to the revealed message experienced by the latter. But the last-quoted modernistic sentence denominates "confidence" and "faith" as a *striving* beyond the present and penetrating into the future or the Great Beyond; a striving which issues from the subject's own impulse. For the sentence quoted is the end of the following statement: "Life, from the atom to the prophet, is primarily volition, impulse, desire, striving. Only as an instrument for serving this ambition did life in its highest stages develop for itself the ability to think and to see. To will and to strive in the spiritual realm is confidence, faith."

Who would not immediately think of Schopenhauer? Who does not hear the theme of his chief work, "The World as Volition and Conception," re-echoing in every word? At the same time it is well known that in Schopenhauer's fundamental theme there is a

fundamental error: the physico-chemical processes, the reciprocal attraction and repulsion of molecules, and in the organic world the impulse and ambition to attain a goal in the process of life. Schopenhauer failed to distinguish fundamental differences. Volition originates from the conscious conception of a purpose and the conscious choice of the means leading to its attainment. But Schopenhauer committed the error regarding volition which also played an important role in Ed. Von Hartmann's sensational work, "The Philosophy of the Unconscious." For that reason Schopenhauer, in the title of his chief work, placed the will before the conception. This fundamental error is again noticed in the words cited from A. Bonus, as he places "volition, impulse, desire, ambition" on a parity, and from this standpoint he concludes his sentence: "To will and to strive in the spiritual realm is confidence, faith." Hence religiosity here stands in direct connection with the physiological processes of the human organism. To believe is here only an upward thrust in the movement of the waves of life's process.

Furthermore, how can this "desiring, impelling, striving" be connnected with confidence and faith? By its advocates it is supposed to be possible by designating such a "faith hastening toward the future" as a "creative will, as power and life and striving" (in M. Rade's *Wochenschrift,* 1902, p. 1108). Accordingly, faith is man's own *initiative,* and such faith is termed "certainty"! Yes, and in this way: "Such faith receives its certainty, not from that which has become firm, fixed, and already apprehended, but from its own inner fusible, living, life-creating struggle and desiring and striving and becoming." Truly this is a fine example of the saying that "the wish is father to the thought"! When the "certainty" of such a faith is spoken of, it reminds us vividly of the man who, while sinking in the mire, tries to pull himself out by grabbing his own hair.

III

Do these modern recipes for the transformation of the religious act of faith find many advocates today? We would hardly expect it. Nevertheless, it is actually the case.

In the first place, the newness of the assertion attracts the great mass. Secondly, there are people who think that, even as our means of communication, our lighting apparatus, and many constituent elements in our external culture today are undergoing change, so may the forms and foundations of our spiritual existence also be changed. The remodelling of the conception of faith just mentioned agrees also with the spiritual *milieu* of their time of birth. For the exchanging of the act of faith for the so-styled "experiencing" was favored by the imposing achievements of experimental science and the transplanting of the act of faith into the realm of striving and willing. Was it not, therefore, a pendant to Schopenhauer's "The Will to Live" and Nietzsche's "The Will to Power"? At any rate, it is an undeniable fact that the old Biblical picture of the act of faith, according to which it is an espousal of the declaration of a witness, has been forced into the background.

According to the present widely prevalent view—and this is the quintessence of the modern movement with regard to the act of faith—to believe is no longer to follow the facts known from the history of religion, but to produce itself. To believe is now supposed to be an independently existing magnitude (great thing, *Groesse*). It is to be an indefinable, vague intuition, and "immediate certainty," born of a repeatedly mentioned, but never-to-be-established intuition, or a new creative act of the will intermixed with desire.

Everything in its time and place! In expressing views concerning this or that new anouncement, the word "believe" receives a new shade of meaning. But by what right, we ask, is the attempt made to *modernize* this conception in speaking of the Biblical declarations? They have not changed. Consequently, over against these (modern methods), the human spirit must exercise the same functions as it did in the time of the prophets, and also as, for example, in the Jewish writings those are mentioned as the friends of God who "in faith subject themselves to Him and His law" (*Syrische Baruch-apokalypse,* 54:5). Rabbi Simlaj expressed essentially the same thought when he said: "Habakkuk reduced the whole 613 commandments to one sentence, 'The just shall live by faith' (2:4)." Philo too, the Jewish philosopher (Alexandria), expressed the same sentiment in the following forceful words: "The only true and certain possession is faith in God; the consolation of life; the fullness of right hopes; the river of good things; the renunciation of all wicked sentiments," etc.

Even now scientific investigation cannot depart from this view. For, as I may be permitted to remark, since the esteemed editor has cordially favored me with the privilege

of inserting an article in this magazine, my whole view of the old Hebraic Scriptures (which constitute the subject of my academic professional work) is effected according to the strictly scientific critical method; and whoever studies my work will see how far present-day criticism leads to the reduction of the traditional declarations which religious faith would foster. However, a subversion of the conception of faith in order to annul the act of faith—that the scientific method of investigation does not permit. Hereby I believe I have for the first time set forth an important directive principle.

The World

By William H. Bates, D.D., Greeley, Colorado

The World Overcome—How?

AT the close of a preceding chapter, wonder was expressed—considering the mighty power of the world, its varied provision for human wants, its pleasing bestowments, its enticing proffers, its seductive promises, its bewitching allurements—that its power should ever be overcome. But it is overcome! How? Says the apostle John, "This is the victory that overcometh the world, even our faith" (1 Jno. 5:4).

Ancient classic polytheism had, among its many deities, one called NIKA, the goddess of Victory, an attendant upon the great Jupiter, and sister to Strength and Valor. Statues of her represented her with wings, crowned with laurel, and holding in her hand a branch of a palm-tree, the emblem of triumph. The Roman emperor, Sylla, erected, B. C. 80, a temple sacred to her, and instituted festivals in her honor. Warriors presented votive offerings to her to propitiate her favor as they went forth to battle, and sang peans of praise to her upon their triumphant return. Victory—it may be noble or ignoble: triumph over somebody, or over, or in, something—*that* has been the dream, the aspiration, the struggle, of restless, coveting, striving mankind. The Roman, representing nationally the element of power, coming after the Jew and the Greek, gathered up the forces that had been developed and sought by strength of arms to wield them for conquest. The Roman's world, at the coming of Christ, was substantially or practically synonymous with the then known world. But there are weapons other than carnal, though the Roman understood them not. Spear and bow, catapult and scythed-chariot, musket and cannon, Greek-fire and dynamite,—these do not comprise all the forces that win victories. Blessed be God! in and by Jesus Christ is presented a force by which each man may for himself conquer the conquering world. Again, "This is the victory that overcometh the world, even our Faith."

Incidents both of defeat and victory, may illustrate the overcoming power of faith.

A revival was in progress in a school in Kentucky. Among the students was a young man of extraordinary promise. He had the premonition that if he should surrender himself to Christ he must become a minister. The world flattered his ambition and held out to him most tempting inducements. He might become one of the most celebrated orators of the land, brilliant at the bar, distinguished as a statesman. Could he bring all his ambitions, his longings for fame, and sacrifice them on the altar of duty? One evening he was kneeling with others for prayer. Petitions of special fervency were offered for him He sprang to his feet and fled the room. He afterward said he felt that if he stayed until that prayer was concluded, he must decide for Christ and abandon all his projects. He chose the world. At the age of thirty he was in public life, and at forty he had become celebrated throughout the country as an orator; yes, and as a drunkard, too. He characterized his appetite as a "hot, feverish thirst, a horrible yearning after the distillations from the alembic of hell which scorch the throat and consume the vitals with fires kindled for eternity." Quite different, this, from "the sweet comfort and peace" from which he turned away. Not long previous to his death he confessed to a Presbyterian clergyman with whom he had a life-long acquaintance, that he understood only too well that there was neither hope nor mercy for him. So died Tom Marshall, the once praised and petted Tom Marshall, a drunken pauper, and he is said to have been buried in the potter's field, an object at once of pity and general detestation. An instance of the conflict between the world and faith, in which faith did not overcome.

A theological professor tells of a young man of his acquaintance who commenced his

course of study with the determination to distinguish himself at the bar and in politics, and to acquire wealth. The world made him large promises. Christ called him. The thought came, "If I serve Christ, He may, and probably will, require me to preach the gospel; and if so, I must renounce all my favorite plans. I cannot do it: I will not give them up." With fearful violence the conflict between the claims of Christ and ambition waged within him. Appetite and sleep forsook him. The world pleaded, but faith caught a glimpse of the invisible and the eternal. Deliberately he laid all on the altar of sacrifice and enthroned Christ in his heart. He became a devoted and successful preacher of the gospel. His faith overcame the world.

Shall we have another illustration? The story is told of a young lady who was compelled to choose between home and inheritance on the one hand, and Christ and disinheritance on the other. At the gay party which her parents made for her, she was expected to sing a certain song, singing which would declare her renunciation of Christ and choice of the world. The testing time came. The music was placed upon the piano before her. Running her fingers in confident prelude over the keys, she began to sing instead sweetly and triumphantly:

> "Jesus, I my cross have taken,
> All to leave and follow Thee;
> Naked, poor, despised, forsaken,
> Thou from hence my all shalt be.
> Perish, every fond ambition
> All I've sought, or hoped, or known:
> Yet how rich is my condition.
> God and heaven are still my own!"

Her faith overcame the world.

In some form or other comes this conflict to every one who hears Christ's call. The world desires to keep its own: it holds, it proffers, it promises, it allures. On the other side is God, duty, righteousness, true happiness here and hereafter. Ought not Christian workers —the ought getting large energy from love to souls and the soul's Redeemer—to make it very plain what every one, in this time of crisis, chooses? Surely, if Christ be rejected, *kosmos* is chosen, yes, and *gehenna* too; for, kosmos—the world-people and the world-system, under Satan's rule—projected into the next *aion,* age, is hell, or is in hell: just as the ekklesia, projected into the next age, is with Christ and where he designed it to be. He'l was "prepared for the devil and his angels" (Matt. 25:41): it is no place for man. By the very necessities of the case—it belongs to the constitution of things—if one be on the wrong side of the line which separates between the church and the world; if he be of the world-people, under the world-system; if he be Satan's subject; when he dies he must of course go where he belongs, with his own set, to Satan and his. Just so, if he be on the other side, he will, by the same necessity, have what is on the other side. Not caprice, nor wishy-washy sentiment, or goody-goody desires, but eternal principles of rectitude as adjusted in grace govern these relationships. But in the conflict it is faith that overcomes.

Seeing such great results accomplished by what seems so trivial an instrumentality, both in breaking the world's original thralldom and in continued triumph over its power, we cannot forbear asking, Just what is the energy in faith that wins the victory?

We read that "by faith the walls of Jericho fell down" (Heb. 11:30). Was it the Orphic sweetness of the winding melody blown through those ram's horns that drew the massive stones from their long resting places? Was it the mental attitude, or act, of those circumambient Hebrews? In all the previous wanderings and warrings, when they went into battle implicitly obedient to God, we do not read that they ever lost a man. Said Moses, "The Lord your God which goeth before you, He shall fight for you" (Deut. 1:30). But this was only when their faith permitted.

There is, however, faith and faith. There is incipient faith, imperfect faith, complete faith. We speak of a faith that is the assent of the understanding,—of the head. We also speak of a faith that carries with it the affections, the heart. But the Greek verb *peitho,* which is the root of the other New Testament faith-words, has in one of its voices the meaning "to obey." Accordingly, concerning Abraham's call and the attendant promises, it is written that he was "persuaded" of them, "embraced" them, and "obeyed" (Heb. 11: 8, 13). A faith that does not also carry the will in the way of obedience is not a complete faith,—neither sufficient, nor efficient.

A complete faith, that which carries the intellect, affections, and will, that is to say, the whole man, is the faith that overcomes; and the energy that accomplishes the result, whether it be levelling walls, winning battles, or overcomming the world, is *the power of God.* "The Lord your God, He it is that fighteth for you." Without this faith, we are insulated. With it, we have that which

forms the connection through which divine energy flows from God to victorious result.

God is, so to speak, if the simile may be permitted, an infinite dynamo. What an individual's faith can accomplish is determined by the amount of power which his faith conducts. "Are you the woman of strong faith?" asked a strange minister of an old saint. "No," she replied, "I am a woman of weak faith in a strong Saviour."

Thus we see how Faith overcomes the world.

NOTE—This is the fifth of a series of eight articles on "The World," by Dr. Bates. The first appeared in the May issue. The sixth will appear in the October issue.

The New Geology

By Joseph D. Wilson, D.D., Philadelphia, Pennsylvania

THE story of creation is given in the first chapter of Genesis. The creation was in six "days" evidently six periods of time. On the sixth day began the history of man. It began in innocence but it did not continue in innocence. By and by Satan came in and the fair Eden was gone. The story as told in Genesis is brief for after sin entered the Garden and our first parents were expelled, human history is a tragedy; jealousy and anger and murder are there and unhappily have marked the race ever since.

Our scholars are curious about those early days and have sought diligently for any testimony bearing upon that time. They have sought it in the books, and have indeed found some evidence, but the interpretation of that evidence is difficult; there is liability to mistake. Entering upon that task, the searcher must divest himself of preconceived opinions, must be ready to change his theories and follow meekly whither the rocks shall show the way. Naturally enough the search started from the knowledge of nature's methods as we see them now. Nature's methods usually are deliberate; there is no haste; nature builds a continent or rears a mountain; it carves out lofty pinnacles; it spreads out miles of coal measures and carves out courses of rivers, but it does not do these things in a day. It requires time for its work and it takes time. There are deposits of coal which were made supposedly of trees, of twigs and of leaves.

But how could these multitudinous elements leaves twigs or whatever they are be brought together to form the vast seam of coal or how could grains of sand be heaped together to form a mountain or carve a watercourse in the solid rock? It would take years and years for the autumn leaves to make an inch of soil and the wind would scatter the sand or elements which make the mountain? The growing things die in autumn and are blown away in the breezes.

But wait a bit. Nature sometimes works rapidly and vast changes have occurred in the past. The scholars tell us that once this earth rejoiced in a balmy climate everywhere except possibly the extreme polar regions. There was not the bitter cold of winter in what we call the temperate zone nor the deadly heat of summer in the tropics. It seems to have been a perpetual spring. No one who lived in those halcyon days has written about it so that our only means of information is in the physical conditions which we find now. There are vast deposits of coal in Alaska and in British Columbia. That testifies to a long continued genial climate. But besides these evidences of a genial climate all over the globe there are animals remaining. Elephants, rhinoceroses, oxen and other animals suited to a genial climate have been found in Siberia with their flesh untainted preserved for many years by being frozen. Among these, the mammoth, the ancient elephant, has been so abundant that a lively trade has been carried on for many years in the ivory of their tusks. Some time ago under the czarist regime a mammoth was exhumed and the dogs eagerly ate the flesh; the skeleton was removed to St. Petersburg and no doubt is there to-day if the Soviets have not destroyed it.

These discoveries point to an Eden all over the world. What caused these conditions or rather what caused the change from these conditions? This is a problem for scientists. The New Geology suggests an explanation, not however as a finality. It is that some force changed the earth's axis of revolution from the perpendicular to its present inclination of twenty three and a half degrees. This theory [it is only a theory] would insure the same seasons in the same place on the earth's surface but whether it would restore the lost Eden may be questioned. The full solution

of the astronomical problem must await further speculation, but it goes far to explain the phenomena as we find them now in the stratified rocks.

Geology has proceeded hitherto upon the supposition that the earth has grown upon a uniform plan, i. e. that all things have operated in the same way through all the ages—that mighty changes have occurred but that these changes have not been made by sudden and mighty forces but by slow and gentle changes protracted through enormous time, "given time enough and the mightiest changes are possible."

In estimating the succession of the strata it has been assumed that the lowest rocks were the first laid down and that the fossils found therein were the earliest and so a supposed succession has been devised and we have the Archaean, the Cambrian, the Silurian, the Devonian, the Carboniferous, etc., rising from the Azoic which contains no vestige of life to those which contain signs of life until we reach the modern form. But this arrangement proved unsatisfactory for some of the older forms of life kept appearing in the modern strata and some of the modern forms in the older strata.

To adjust the various forms of life to the age in which they were supposed to have existed has occasioned much speculation. The New Geology disregards these ancient terms which supposed a vast amount of time and instead supposes a great catastrophe.

That catastrophe is recorded in the Scriptures. It was the Flood; the human beings upon the earth were destroyed, the land animals suffered similarly. Mighty waves rolled round and round the world. Man had become corrupt. God said "I will destroy the people with the earth" or as St. Peter tells it in his second epistle "the world that then was, being overflowed with water, perished."

The geological series on which we who are now mature in years were brought up has now no scientific certainty. The discoveries now being made have thrown the supposed order of creation into disorder. Many genera supposed to be extinct and found only in the Palæozoic or Mesozoic rocks have been found in other associations in modern times. The confident announcements of fossils millions and millions of years old of which we read now and then in the newspapers have no scientific basis. The "New Geology" has started the learned world upon theories which agree more and more with Scripture.

Many of us had adopted the conclusion that the biblical flood was a local affair. The universal tradition thereof in primitive peoples could hardly be disregarded but we argued that traditions are not proofs, and where was the water to come from? and so we settled on a local subsidence in a limited area.

The New Geology has opened the way to wider evidence and probably to wiser conclusions.

The tradition of a universal flood has been found everywhere among primitive peoples except in Egypt where a flood comes every year and where the overflow of the Nile is relied on to produce the crops. These traditions have been found in America, Europe and Asia. They do not prove the universality of such a catastrophe but they do prove that the whole human race was affected thereby. The old division of geology, the eozoic, the mezozoic, etc., are abandoned now by advanced geologists or if retained as not indications of time but for convenience and for economy until a fuller series of animal creations shall be made out. The geological series has been arranged in this order: *Invertebrates, Fishes, Amphibians, Reptiles, Mammals, Man.* This order may stand, it is a convenient c'assification, but any kind of fossiliferous rock young or old may be found conformably on any kind of fossiliferous rock older or younger. Under these circumstances, the geologist's work becomes the harder and decidedly more scriptural. Every little while we read in the current news of the finding of some implement made by human hands or of some fossil whose date is millions of millions of years ago. Recently I read "The Mind in the Making" by Robinson, a book well written, not by a professed geologist but an able man who placed man's date on earth as five hundred millions of years. The new geology will diminish that considerably. The book contains 726 pages and is the work of George Macredy Price, Professor of Geology, Union College, College View, Nebraska. It costs $3.50 and may be obtained from the Pacific Press Publishing Co., Mountain View, Cal., or from Tract Society, 3256 Germantown Ave., Philadelphia, Pa.

* * *

The dominant sin of today is not sectarianism but unbelief, a tolerance in the church of damning errors and denials or neglect of the truths that are the very life of the Gospel of God, under the fair guise of "love" and "liberty."—*M. J. Ferguson, D. D.*

The Trouble About Moses' Coney

(Note.—Some months ago Charles F. Potter, in his debate with Dr. Straton, criticised the Bible, and tried to prove its errancy by pointing to the fact that Moses said the coneys chew the cud (Lev. 11:5.) A friend has sent us the following complete reply. It is taken from H. L. Hastings' well-known tract entitled, "More Bricks from the Babel of the Higher Critics," Number 43 of "The Anti-Infidel Library."")

HERE are certain men who have great trouble with the Scriptures. So many things are stated which they do not know, cannot understand, and are unwilling to believe, and still more unwilling to obey, that they sometimes seek to discredit the whole record, because of the difficulties that they encounter on a few points. One proclaims its cruelty, another its immorality, another its superstitious notions, another its unhistorical accounts, another its unscientific statements, and so in one way or another the whole book is discredited. And yet it still marches on its way, blessing the world, saving men, and daily showing that "the law of the Lord is perfect, converting the soul."

One by one the difficulties and objections which men have invented fade out in the light of modern research and discovery. Skeptics no longer tell us that people in Moses' day could not write; that there was no such city as Nineveh; that the New Testament was compiled by the Nicean council, A. D. 325; that the Bible was burnt up in the Alexandrian library; and a dozen other such wonderful tales; and so, driven from point to point, our skeptical critics settle down on Moses' coney, as a crucial instance of "errancy" in the Pentateuch—one of the veritable "mistakes of Moses."

A learned Doctor of Divinity in New York seems to have been exercised about what Moses says concerning the coney chewing its cud. He is reported as saying he did not believe that the Lord told Moses that the coney chewed its cud, because conies do *not* chew the cud, Leviticus 11:5 to the contrary notwithstanding; and the way to settle the question he declared was not to turn a man out of the church for denying it, but to produce a coney which chews its cud.

But how did this eminent Doctor learn that a coney does not chew the cud? Has he ever fed a coney? Does he know what a coney is? It is very doubtful whether this learned man has ever seen a coney, or whether any man on earth knows positively what a coney is. The Hebrew word is *shaphan,* which occurs four times in the Scriptures. Levit. 11:5, Deut. 14:7, Psa. 104:18, Prov. 30:26. The rabbinists declare it was a hare or a rabbit; others say it was a hedge-hog; others still say it was the jerboa or mountain rat. Another says it was the ashkoko, an animal resembling a rabbit; others make it a near relative to the ground squirrel; others still, a creature like the prairie dog; and others assert it was what is known as the *Hyrax Syriacus.*

The recipe for cooking a hare was, "First, catch your hare." The formula for settling the coney question should commence, "First, catch your coney;" and it might be well for the skeptics and Higher Critics to send a deputation to the East and hunt up a coney, and make sure that it was a genuine *shaphan,* and then watch it and see if it answered the description given.

How can we distinguish a coney? By the description. The wise man tells us that the coneys are a feeble folk, but are very wise, and dwell in the rocks.

The Psalmist tells us the high hills are for the goats, and the rocks for the coneys.

Moses tells us that the coney chews the cud.

That is all any one knows about a coney. Now when we find an animal that answers the description thus given, we may call it a coney or a *shaphan.* But have we found it?

If my horse is stolen, and I advertise the thief as a man with black hair, *blue eyes,* and turned-up nose, and if the next day they bring me a culprit with black hair, *black eyes,* and a turned-up nose, I do not pay them the reward, because the man does not answer the description.

If we find an animal that does *not* chew the cud, what business have we to say it was an animal which Moses said *did* chew the cud? Perhaps in his forty years of shepherd life among the wild rocks of Midian, Moses saw coneys, and knew what he was talking about quite as well as the critics of our time, who never saw a coney, and might not know one if they did see it.

"The coneys are a feeble folk." So are rabbits, sheep, and flying-squirrels; they dwell in the rocks: so do goats and antelopes. The

coney chews the cud: very well, then look further, and you may find a *shaphan* that *does* chew the cud; and when you do, you will find the animal which Moses describes..

Possibly, however, the ancient *shaphan* is extinct, like many other animals of ancient and more recent times. The nine or ten millions of buffaloes that tramped the western plains in 1865 were doubtless far more numerous then than the coneys ever were in Moses' day, but where are they now? The mammoth has perished; the dodo is dead; the epyornis, a bird as big as Sinbad the Sailor's Roe, with a skeleton twelve feet high, is found buried in the quano beds; the giant moa, a bird nine feet high and weighing 1000 pounds, though killed with clubs in New Zealand by Captain Cook's sailors, has disappeared; the great auk has gone, and one of its eggs was sold in London in 1889 for $1,225; the porcupine, common in Spain fifty years ago, has disappeared; the ichnewmon, once numerous there, is now rare; and the Barbary ape, once abundant in Spain, is now found only in the rocky fortress of Gibraltar. In 1893 there were found at Lake Mulligan, in South Australia, the remains of seventy extinct animals hitherto unknown. Many creatures have been exterminated and are lost—who knows but the cud-chewing *shaphan* has gone the same way since the days of Moses?

There is a stuffed specimen of the *Hyrax Syriacus* in the British Museum—that does not chew its cud we are sure; but who knows whether *it* is a genuine *shaphan?* One man may say, "The coney does not chew its cud," but another man may say, "The animal you are talking about *may not be a coney* at all."

But suppose we admit that the coney *is* the *Hyrax Syriacus,* like that in the British Museum, or in the library of the Rochester Theological Seminary; what then? Was Moses discussing the anatomy of coneys? He was simply telling the Israelites *not to eat them,* and if he made them understand that they were to be let alone, that answered his purpose. If it *did* chew its cud, the coney was not to be eaten, as it did not part the hoof.

Suppose, then, that the *shaphan* is found to be the *Hyrax,* and that it is not "a ruminant" with four stomachs like a cow, and an apparatus for hoisting up its food and chewing it over; suppose the coney only keeps its jaws and teeth in motion like a rabbit, what then? Would it not chew its cud as long as it *had any cud to chew?* It would not swallow its food whole, would it, as serpents and carvinorous beasts do?

But suppose Moses had gone out of his way to say that the coney did *not* chew its cud; he would then have had all the skeptics and critical fault-finders for ages watching the coney as he was working his jaws, and saying, "See how Moses was mistaken, the coney *does* chew its cud, as anybody can see who pleases to look."

It is possible that we shall yet find a coney that chews its cud, if it can get a cud to chew. Years ago people thought the wise man was mistaken when he told the sluggard to go to the ant and consider her ways, for she laid up provisions for the winter. The skeptical sluggard *considered* the ant, and declared the ant did *not* lay up provision for the winter. But other people less sluggish, concluded to *"go to the ant,"* and they found plenty of ants that *did* provide their meat, and lay it up for the winter, just as the wise man said.

And so we will wait and watch: we may yet find coneys which chew their cud. But suppose the coney it not a ruminant and does not have four stomachs and a hoisting apparatus, Moses does not say it had these characteristics. The skeptic is not a ruminant, and has neither four stomachs nor an apparatus for hoisting up his food; and yet many a skeptic, while discussing the mistakes of Moses, will "chew *his* cud" for hours, and be as "unclean" about it as any coney ever was!

In this, as in numerous other instances, the facts, so far as known, do not justify the charge of error brought against the Scripture records, but give good evidence of the "erraney" of the men who criticise them; and indicate that it is very easy for a learned man to be mistaken when undertaking to point out the mistakes of men who "spake as they were moved by the Holy Ghost."

* * *

One's faith must be right if his praying would be. It must rely upon the Bible as inspired revelation of God, if one shall so pray as to receive bountiful spiritual blessings from the God of Grace. Lord, teach us to pray.—*Rev. C. H. Wetherbe.*

* * *

About the easiest thing in the world to do is to tell others what to do. And there are multitudes doing it, flattering themselves that they are doing tremendous service. The fad of "leadership" has cultivated the habit.—*Presbyterian Journal.*

Big Step Forward in the Bible Union of China

A Personal Letter by a Member

THIS focal movement in the Fundamentalist fight forward, has, of course, had to meet difficulties, internal as well as external. The Biennial Convention of the Union, held at Shanghai January 28 and 29, 1924, marks a glorious advance. How was it accomplished? By the Lord. The marvelous way in which it worked out can hardly be expressed on paper. The secret of the results is found in the fact that months before praying leaders had been asked to put a wall of prayer around this date.

Among the results may be mentioned these:

Individual differences of opinion were harmonized. Those who favor more peaceful methods had wavered in allegiance because of things which hurt the feelings of the Modernist. Those who stand for an independent policy were leaving the union or else "going into the corner" because they had been, as they thought, unjustly charged with not loving the Modernists. In this gathering, under the Holy Spirit's evident guidance all this was cleared up, and a beautiful spirit of harmonious give-and-take, of mutual confidence was re-established.

There had been dangers from the expansion of the Union's sphere and policies. In the forming of the constitution, there was a fundamental problem. A system of government which would be representative of all China, would, in view of the distances, slow methods of communication, and expense, lack in elasticity and expeditiousness, if the word is permissible. Hence it was, to some extent, localized. There resulted serious danger of other local organizations being dissatisfied. Steps were taken here which promise to work out a more comprehensive principle in the future ultimate form of the organization. Thus the several local organizations can now throw themselves with heart and soul into forward effort.

The enthusiasm of the first jump had been somewhat chilled off. The after revival period has been a testing of the Union. This was, to some extent, due to lack of facilities for utilizing the vast latent energy in the membership. This convention provided that the official organ of the Union should become a bond of unity between the scattered membership, thus giving information about what everybody was doing, and providing stimulating food for the membership.

One of the most marked evidences of the Spirit's personal guidance of the meeting came in this way: The difficulties had largely hinged on the question as to separation from or union with Modernism. Two days previously what is known as the North Kiangsu Mission of the Southern Presbyterian Church had taken, so far as is known, the first powerful step towards separation in the educational work of the missions in China. The General Assembly of that Church, in 1921, ordered an investigation of conditions in the Union Mission Schools. In pursuance of this order, the Mission now reports to that Assembly by a vote of twenty-three to seven, recommending withdrawal from the Nanking Theological Seminary, in which five missions cooperate, and the establishing of an institution based on the newer, better principle of a limited union, union between Evangelical elements of the denominations. This step reacted powerfully on the Bible Union.

Again, there was present Prof. C. W. Rankin, the Savonarola of Fundamentalism, the man who was dropped by his Mission Board because he had proved that there was Modernism among their missionaries. He is back in China, teaching law under Chinese auspices, his heart big with plans for God's cause. When our official organ of the Union, the Policy Committee, had brought forward a resolution favoring separation in educational work, Mr. Rankin made a brief address. Among the powerful things he said was that there are three common sense rules of war. In war time (1) diplomacy ceases. (2) Non-belligerents are compelled to cease communication with the enemy. (3) All partnerships with the enemy cease. As he took his seat, even in this staid, serious meeting there broke out a round of applause. We felt ourselves on the Marne of God's truth if not at New Chapelle.

An idea which came out in more ways than one is that there must be a big institution in Shanghai, a university with Bible School department, or better, a Bible School with a university department. No plans were made. But it came out that this is on many minds, and there is a ground swell from this Funda-

mentalist resurgence, which will inevitably result in such an institution.

Current finances had suffered from insufficient attention. Not that there is any lack for our simple needs, but magnificent opportunities had had to be passed by for lack of funds.

Friends might remember that the Bible Union of China is to be addressed at 38 Quinsan Gardens, Shanghai, China.

Van Loon's "The Story of the Bible"

What Dr. Bates and Others Think of It

IN the *daily Tribune,* of Greeley, Colorado, where our Associate Editor, the Rev. Dr. Bates, is sojourning, appeared the following notice of Dr. Van Loon's much-exploited book. But instead of working out his own judgment, Dr. Bates let George, in fact, three George's, speak.

Editor Tribune:

I note in your Book News department Thursday, November 8, a laudatory review of Hendrik Van Loon's book, "The Story of the Bible." Having been some years familiar with book-review work, I think the religious and moral interests of this community call for something further to be said.

In a notable series of articles, "The War in the Churches," by Rollin Lynde Hartt, a Congregational clergyman, running in the *World's Work* magazine beginning with September, speaking of the "liberals," it is said, "They have won the colleges—mainly. They have won the divinity schools—largely. They have won the educated ministers—partly." (p. 473.)

Dr. Hendrik Willem vanLoon, a graduate of Cornell and Harvard, is now Professor of History in Antioch College, Yellow Springs, Ohio. It has come to pass in these days that anything put forth in regard to the Bible by anybody, has in many minds a large interrogation mark after it, and unless the author's reputation is already well known as an adherent of the old-time faith the presumption is against him. Doctor Van Loon is a liberal of the liberals; so what is to be expected?

In that liberal journal, *The Christian Work,* of November 10, the editor, Frederick Lynch, has a page article, "Mr. Van Loon Recommends the Bible to the Boys." He says, "I have been reading Professor Van Loon's Story of the Bible, and I am not sure whether I like it or not. Every year someone rewrites the Bible stories in language adapted to children. With few exceptions the result has been ghastly. Professor Van Loon expresses a hope that this retelling of the Bible will lead the boy to read the original, but he has not much faith in this hope. Neither have I. To bring up a boy on jazz does not fit him to enjoy music—quite the contrary. But this is just what Professor Van Loon has done. He has jazzed the Bible, as Paul Whiteman has jazzed the classic music."

Considering the editor's modernistic predilections, this estimate is to me surprising and quite suggests that something beyond would be justified.

Of all the more than thirty periodicals I take, none in my judgment surpass the *Sunday School Times* for the fairness, justness, candor, discrimination, of its book reviews. It pays its respects to Mr. Van Loon. In its issue of October 27, it has a full page article headed, "A Satanic Attack on the Bible and Children." The *Sunday School Times* exposes a far-reaching campaign of authorship, publishing and advertising, for the ensnaring of America's children, parents, teachers, and ministers in the bondage of frankly anti-Christian unbelief."

In its next issue, November 3, it has another full-page article: "That Sinister 'Story of the Bible.' Further disclosing the amazing attack on the Word of God and the Person of Christ in a new book for young children purporting to interest them in the Bible." And in the same issue, in its department, Notes on Open Letters, it devotes a column to "An Ignorant and anti-Christian 'Story of the Bible,'" in which it says, "The book is a combination in an extraordinary degree, of unbelief, anti-Christianity, misrepresentation of the Bible text, gross ignorance, and crude writing."

These are certainly frank and fearless characterizations, and to what extent the candid *Sunday School Times* makes good its contention, the reader is referred to the articles themselves. The *Times* is not at all given to setting up and belaboring men of straw.

Once more. *The Presbyterian,* of Phila-

delphia, November 8, has a column editorial on this book, the last paragraph of which is: "In a word, Mr. Van Loon deals with subjects which are most sacred to Jews and Christians. He looks upon these as a pagan and treats them with a pagan disregard. His is one of many efforts to press the pagan view of Christianity upon our age. This book is intended for boys and girls. He devotes the foreword to his own two boys. It certainly opens the way for the rankest unbelief. There has been an attempt to introduce the Van Loon books into the schools and to circulate them through Christian depositories. It would be as reasonable to use Tom Paine's 'Age of Reason' as a text-book in the schools as to use Hendrik Van Loon's 'Story of the Bible' for that purpose. Paine is frank and less dangerous. It is high time that Christians should refuse to patronize a professed Christian bookstore which attempts to circulate this book or similar literature."

Such is the book offered to the Christian people and others of this community. It is well for them to know just what they are getting—if they get it.

Since the foregoing was written, the *Watchman-Examiner* has more than a column editorial on Van Loon's book. It says: "To us this book is a menace. It has nothing to commend it. The author is distinctly out of his sphere. He is not a Bible scholar. He does not even pretend to be a Bible scholar. He has simply entered a popular field and made a book that he hoped would rival 'The Story of Mankind' as a 'best seller.' And reviewers have jumped to the conclusion that it is a great book, and, evidently without reading it, have given it their unqualified endorsement. . . . This book should not be allowed in any Christian home. If it comes as a present, put it in the fire. Better that our children should be ignorant of the Bible than that they should read a book which purports to be a true story of the Bible, but which cuts the very heart out of the Bible. Fortunately there are books of Bible stories that are both reverent and trustworthy. Mr. Van Loon's is neither."

Now, allowing St. Paul to have understood the terms which he used, he must have considered Jesus Christ as being truly and properly God.

I. Creation is the proper work of an infinite, unlimited, and unoriginated Being; possessed of all perfections in their highest degrees; capable of knowing, willing, and working infinitely, unlimitedly, and without control: and as creation signifies the production of being where all was absolute nonentity, so it necessarily implies that the Creator acted of and from himself; for as, previously to this creation, there was no being, consequently he could not be actuated by any motive, reason, or impulse, without himself; which would argue there was some being to produce the motive or impulse, or to give the reason. Creation, therefore, is the work of him who is unoriginated, infinite, unlimited, and eternal. But Jesus Christ is the Creator of all things, therefore Jesus Christ must be, according to the plain construction of the apostle's words, truly and properly God.

II. As, previously to creation, there was no being but God, consequently the great First Cause must, in the exertion of his creative energy, have respect to himself alone; for he could no more have respect to that which had no existence, than he could be moved by nonexistence, to produce existence or creation: the Creator, therefore, must make everything for himself.

Should it be objected that Christ created officially or by delegation, I answer: This is impossible; for, as creation requires absolute and unlimited power, or omnipotence, there can be but one Creator; because it is impossible that there can be two or more Omnipotents, Infinites, or Eternals. It is therefore evident that creation cannot be effected officially, or by delegation, for this would imply a Being conferring the office, and delegating such power; and that the Being to whom it was delegated was a dependent Being, consequently not unoriginated and eternal; but this the nature of creation proves to be absurd.

1. The thing being impossible in itself, because no limited being could produce a work that necessarily requires omnipotence.

2. It is impossible, because, if omnipotence be delegated, he to whom it was delegated had it not before, and he who delegates it ceases to have it, and consequently ceases to be God: and the other to whom it was delegated becomes God, because such attributes as those with which he is supposed to be invested are essential to the nature of God. On this supposition, God ceases to exist, though infinite and eternal, and another not naturally infinite and eternal becomes such; and thus an infinite and eternal Being ceases to exist, and another infinite and eternal Being is produced in time, and has a beginning, which is absurd. Therefore, as Christ is the Creator, he did not create by delegation, or in any official way.

Again, if he had created by delegation or officially, it would have been for that Being who gave him that office, and delegated to

him the requisite power; but the text says that all things were made by him and for him, which is a demonstration that the apostle understood Jesus Christ to be truly and essentially God.

III. As all creation necessarily exists in time, and had a commencement, and there was an infinite duration in which it did not exist, whatever was before or prior to that must be no part of creation; and the Being who existed prior to creation, and before all things—all existence of every kind—must be the unoriginated and eternal God: but St. Paul says, Jesus Christ was before all things; ergo, the apostle conceived Jesus Christ to be truly and essentially God.

IV. As every effect depends upon its cause, and cannot exist without it; so creation, which is an effect of the power and skill of the Creator, can only exist and be preserved by a continuance of that energy that first gave it being. Hence, God, as the Preserver, is as necessary to the continuance of all things, as God the Creator was to their original production. But this preserving or continuing power is here ascribed to Christ, for the apostle says, And by him do all things consist; for as all being was derived from him as its cause, so all being must subsist by him, as the effect subsists by and through its cause. This is another proof that the apostle considered Jesus Christ to be truly and properly God, as he attributes to him the preservation of all created things, which property of preservation belongs to God alone; ergo, Jesus Christ is, according to the plain obvious meaning of every expression in this text, truly, properly, independently, and essentially God.

Such are the reasonings to which the simple letter of these two verses necessarily leads me. I own that it is possible that I may have misapprehended this awful subject, for *humanum est errare et nescire;* but I am not conscious of the slightest intentional flaw in the argument. Taking, therefore, the apostle as an uninspired man, giving his own view of the Author of the Christian religion, it appears, beyond all controversy, that himself believed Christ Jesus to be God; but considering him as writing under the inspiration of the Holy Ghost, then we have, from the plain grammatical meaning of the words which he has used, the fullest demonstration (for the Spirit cannot lie) that he who died for our sins and rose again for our justification, and in whose blood we have redemption, was God over all. And as God alone can give salvation to men, and God only can remit sin; hence with the strictest propriety we are commanded to believe on the Lord Jesus, with the assurance that we shall be saved."

The Ten Virgins

By the late Edwin Whittier Caswell, D.D., Middletown, Delaware

RAILROADS do not hang out the red light of warning when there is no danger. Neither does Christ. The foolish virgins were not prepared for emergencies. They lost their chance by sleeping, by having no oil. If a general fails in the supreme crisis of a battle, it is as great a failure as if he were defeated in the beginnig. A chain is no stronger than its weakest link. One only has as much grace as he can command in trial. Instead of saying, "Where is the promise of his coming?" we should heed the words, "Be ye also ready."

Be busy waiting and watching. Idly looking out of the windows for the return of your Lord when you should be at the post of duty is sinful. One might as well be asleep on the picket line as only gazing.

Lost opportunities. We are to seize time by the forelock, for he is bald behind. Neglecting time or killing time makes life a failure, and there is no bribing death to extend the privilege. Golden opportunities improved mean golden glories enjoyed. One may redeem time lost by buying up new opportunities with increased devotion.

The loving desire for the Bridegroom will make Christ first in everything. "Lovest thou me more than these?" More than, ease, sleep, riches, honors and self? When you love his appearing with burning desire, you will watch as you work and wait, and be ready when you hear "Behold, he cometh!"

The shut door. "Too late" are awful words. Lost wealth may be recovered; wasted years never. You have but one period of youthful days; one manhood, one old age. Once you saw over the doorway of the great feast, "Whosoever will." "Him that cometh unto me, I will in no wise cast out." But then you refused to enter. You risked all and lost all.

The cry of the foolish virgins was first to

those who obeyed the Christ: "Give us your oil." The wise virgins were not stingy; but they could not give personal purity to another. Character is not transferable. Next they cry, "Lord, Lord, open unto us." The answer came, "I know you not." Loving is knowing him. They had lost their first love, or had never loved at all. They had lived an aimless, careless life, not openly sinful, but neglectful of the warnings and promises of the Son of God.

The Bridegroom would have his bride without spot or wrinkle, blameless and holy, ready for the marriage supper in the heavenly kingdom. The Revelator saw this general assembly of the church risen from rags to radiance, from dust to divinity, from shadow to sunshine, from earth to heaven.

All mankind is invited to this royal feast. The Bridegroom calls; the Spirit and the Bride say come; angel voices echo the invitations in sweet ministries; every golden moment is an open door for our entrance—will you linger till too late?

The Duty of the Hour for all Evangelical Men

THE evangelical element of the ministry and membership of the Presbyterian Church, constituting as they do the vast majority, are very seriously troubled and grieved by the attitude and conduct of a certain portion of the membership and ministry who are known as "modernists" or "liberals," and who take a rationalistic course in reference to the faith of the church. This same course, years ago, led to the development of Unitarianism in the English Presbyterian Church, and in New England Congregationalism, bringing about results which have ever since interfered with and hindered the evangelical work in both these communions.

The evangelical preponderating element in our American Presbyterian Church can not regard with equanimity the possibility of such an overthrow of the cause and work of Christ in their own beloved church, and they have resisted, and they will continue to resist it to the end. They have no spirit of human anger or rancor in the matter, but only of steadfast loyalty to Jesus Christ, love for his blood-bought church, and a steadfastly fixed purpose that nothing shall be tolerated by them which interferes with the work of evangelizing the world and of bringing souls to repentance, faith and salvation through Jesus Christ.

What is the duty of evangelicals in the present troubled state of the church, and what must they do, in meeting the difficulties in carrying on the work that presses to be done?

In the first place they must and will continue to maintain the spirit of gentleness and love. They refuse to allow any spirit of bitterness to be developed. They are Christ's, and they are representing Christ, and they are doing the work of Christ. If any, in the spirit of controversial unbelief, turn away from the truth and the work of the Gospel, to introduce strife and error into the places which should be full of the truth and gentleness of Jesus Christ, we will have to permit it until the remedy is found for it, but we must commend our cause and ourselves by the spirit of love which we possess and are bound to maintain.

In the second place they must and will continue to maintain the spirit of evangelism. They must not be diverted from the supreme work of seeking the salvation of souls or of building up the Church of Jesus Christ. If those who are evangelical can be, and are, diverted from the task, the supreme work of the church goes undone. Modernism and rationalism are largely fruitless of spiritual accomplishments. The evangelists who are being used mightily by God are men of unswerving loyalty to God's Word, and so are the pastors who are accomplishing any marked results in securing the salvation of souls.

In the third place they must and will continue to maintain the spirit of benevolence. They must continue to maintain the cause of missions. They can not and will not permit our missions and our missionaries in foreign lands to suffer. They know that "liberalism" in any member of a board is a paralyzing influence and a menace, and must be removed. Until it is removed, however, they will support the board, and will trust in God to remove the evil influence.

In the fourth place they must and will continue to maintain the truth of the Gospel. Let every pastor who loves Jesus Christ preach the Gospel as plainly and simply as

if the whole responsibility were with him, and as though there were no opposers. Evangelical men do not need to tell what they do not believe. They believe all that Christ taught and did, and all that the apostles taught by the inspiration of God's Holy Spirit.

Liberals are negative. They tell what they do not believe. They are belligerent in attitude and statement. They are devisive, introducing discord, and doing what is calculated to divide the church. They are entirely responsible for all the discord in the church. There is none except that which they have introduced. This is abnormal, and, like a fever, must be expelled in order to the regaining of health. Liberals are evasive and elusive, introducing their unbeliefs and insisting on what they do not believe and what they say they will not believe. Liberals in unbelief as well as liberals in immoral life want what they call "liberty." We are all of us entitled to true liberty, and may all have it, in morals as in faith, in faith as in morals, but to a good and safe man liberty never means license.

Let evangelicals, to whom belongs the responsibility for the true welfare of the church, be careful always to continue to maintain, now as always and always as now, the spirit of love and gentleness, the spirit of evangelism, the spirit of benevolence, and the spirit of loyalty to the faith that was once delivered to the saints.—*The Herald and Presbyter.*

A Widening Breach

WE have referred to the surprising utterances of the Right Reverend W. M. Brown, Episcopal Bishop of Arkansas, who denies practically every doctrine of his church, and who is criticised almost, if not quite as much, by modernists as by evangelicals. One modernist critic says that "to call him a modernist makes modernism ridiculous."

Similar criticisms are made of Dr. William Norman Guthrie who, by introducing spectacular dances by scantily clothed girls in his church, has offended many Episcopal leaders of both theological camps.

It is to the credit of the Episcopal church that both of these agitators have been called down by the ecclesiastical authorities, and it is to be noted that both defy authority.

Dr. Guthrie, announcing a new exhibition, in spite of Bishop Manning's order, says in substance, that dancing was the first means of communicating thought before people could talk, and is beautiful and suggestive and proper. A writer commenting on this, describes it as the "acme of silliness."

Another writer, after discussing the Brown utterances, contrasts the old and new theology as ordinarily set forth by fundamentalists and modernists. He says:

The vision of a "modernized" Christianity, reduced to a system of ethics stripped of every vestige of supernaturalism, appeals to a large and perhaps growing number of church members. But the ranks of those upholding the traditional faith have been aroused and solidified by the challenge to their profoundest beliefs. "There is," they say, "no middle ground; there is only a chasm." And to demonstrate this they set down the two groups of essential doctrines in this fashion:

FUNDAMENTALIST	MODERNIST
1. The Bible IS the Word of God.	1. The Bible CONTAINS the Word of God.
2. Jesus Christ is THE Son of God in a sense in which NO other is.	2. Jesus Christ is A Son of God in the sense that ALL men are.
3. The birth of Jesus was SUPERNATURAL.	3. The birth of Jesus was NATURAL.
4. The death of Jesus was EXPIATORY.	4. The death of Jesus was EXEMPLARY.
5. Man is the product of SPECIAL CREATION.	5. Man is the product of EVOLUTION.
6. Man is a SINNER, fallen from original righteousness, and apart from God's redeeming grace, is hopelessly lost.	6. Man is the unfortunate VICTIM of environment, but through self-culture can make good.
7. Man is justified by FAITH in the atoning blood of Christ. Result: Supernatural regeneration from ABOVE.	7. Man is justified by WORKS in following Christ's example. Result: Natural development from WITHIN.

In these antithetical and wholly irreconcilable statements, we think, the fundamental views of both sides are accurately expressed. In the fact of such conflict, what rational mind can hold the theory that the restoration of church unity is a mere matter of "compromise," of "tolerance," of "avoiding dispute over technicalities"? According to a Princeton Fundamentalist leader, "Modernism is not Christianity, but another religion, belonging to another group of religions; so different from Christianity that if the one is true the other must be false."—*Herald and Presbyter*

THE SANCTUARY

Suppressed Lives

By William H. Bates, D.D., Greeley, Colorado

"And after Abimelech there arose to defend Israel, Tola, the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir, in mount Ephraim. And he judged Israel twenty and three years, and died, and was buried in Shamir.

"And after him arose Jair, a Gileadite, and judged Israel twenty and two years. And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead. And Jair died and was buried in Camon."—Judges x. 1-5.

WITH these two Judges I desire to put three others, named in chapter xii., Ibran, Elon, and Abdon, the story of whose reigns is despatched in eight verses.

Here we have five of the fifteen rulers belonging to what is called "the Period of the Judges." The united reign of these five is seventy years, or about one-third of the whole if the shorter chronology of the period be adopted, or about one-sixth if the longer be taken. The history of these five is told in thirteen verses. If we allow that the history of the other ten is recounted in the rest of the book, 605 verses,—which is not strictly true, for the judgeships of Eli and Samuel are in the Book of First Samuel; but we may consider that the space they occupy there is about the same as that occupied by incidents narrated in this Book not pertaining to the history of the reign of individual Judges;—then, with these adjustments, we will find that on the average these five get a fraction over two verses each, while the other ten get sixty and one-half verses each, although the history of one of the ten, Shamgar, is contained in two verses (iii. 31; v. 6).

It may seem to you that men about whom almost nothing is said, can hardly constitute a very fruitful theme of discourse. It is just because almost nothing is said about them that I make them my text.

If one of you gentlemen had come to church this morning with an ugly mud spot apparent on your shirt bosom, every one who saw it probably would have called your attention to it or remarked upon it to others, bestowing possibly many words upon the defilement; whereas your immaculate linen, worthy to be praised, has been passed by unoticed.

Do you know what history is? For the most part it is remarks upon mud spots. The story of the ages is mainly the recounting of the wars, the violence, the crimes of men,—the product of their wickednesses. Think of the volumes that have been written giving the history of Lincoln's administration,—a history of wicked war. Note Rutherford B. Hayes, one of the purest, honestest, and in my judgment among the ablest, of the men that have occupied the presidential chair,—how many would dismiss his administration of peace with a paragraph, and perhaps a sting in the end of it. The lawless bastard freebooter, Jephthah, has a chapter and a half, or 47 verses, in the Book of Judges devoted to him. The history of the nasty Samson is spread over four chapters, 96 verses. But of these five decent Judges, against whom no mean thing is alleged, not one gets more than three short verses. And that is history!

Surely these were clean men, for not a spot appears upon them or upon their administrations. That they were able and efficient men is evident, for in those troublous times they had the strength to make their reigns, reigns of peace; and little glimpses of the civil and social life we get from inserted clauses relating to Jair (x. 14), Ibzan (xii. 9), and Aldon (xii. 14), show that theirs were reigns of prosperity also. I am certain you and I would much rather have lived in their days than in the days of the redoubtable Othniel and Gideon. These administered their office, promoted public well being, successfully carried on the world's work in that stage of the world's progress, and they deserve well at our hands; but aside from three verses at most, the history of each has been *suppressed.* It is precisely in this fact, the suppression of their lives, that I find comfort and encouragment for ourselves of to-day. Let our theme be—

Suppressed Lives

In this beautiful springtime our fruit trees

are bursting into blossom, and shortly luscious fruit will appear upon their branches. Whence comes it? Down under ground, in the darkness and in the dirt, the trees' roots are working away, gathering substance to send up there; water percolates through the soil and adds its quota; the invisible atmosphere furnishes its contribution; and so through the efforts of these unseen, these almost unrecognised, factors we have fruit.

A writer published in a London newspaper, a while ago, an article that was at once curious, sad, and stimulating. The discussion went to show that behind, and perhaps superior to, many prominent personages, there are often other quiet, unknown beings whose suppressed lives, by a species of transfusion, become absorbed into the renowned lives of those whom the world praises.

History has many examples, and we need not go far back to obtain them. Belgium little as she is, has been quite potent in Europe. At a time before the late World War, King Leopold was the Belgic figure head; but behind him was the almost unknown, quiet old doctor, Stockmar, who furnished policy, caution, and statesmanship for the whole affair.

Bismarck, the organizer of all Germany, had a private secretary against whose advice the great minister, it is alleged, scarcely dared to move. Indeed it is said that this secretary was morally as potent as King William, and that he advised and dictated the very German message of 1871, which made the lesser Napoleon bite his lips and plunge into war.

Such suppressed lives were the real power that kept kings waiting eagerly for an ally's word; and when the continent assented to a political measure they were doing homage to the powers behind the thrones, greater than the thrones themselves.

In this country there was a man who was conspicuous as the chief executive of a state and of the nation, whose private secretary—I knew him well: he was one of my boys in my first parish—was the real governor and president, it was alleged.

Napoleon I was a warlike cyclone, but we are told that he always deferred to De Jomini, whose book, "Military Maxims," will be in demand long after the world has ceased to read Bonaparte's biography. If this adviser had not been piqued into leaving French headquarters, it is a question whether Waterloo might not have told a different story, and whether St. Helena had become Napoleon's prison.

Gen. McClellan would have dipped down out of sight long before he finally did, had not Fitz John Porter been his real tactician, and Gen. Marcy the real soldier secretary of the old army of the Potomac.

Gen. Grant was a great soldier, but the people do not know as well as he knew, and as he has said, that without the wise, patient, attached and indefatigable Rawlins, he might never have measured up to his historic estimate.

There was a scholar in this country—a great building has recently been erected and named in honor of him—who had long been turning out in swift succession volumes of church history, cyclopaedia, dictionary, commentary, and works in other fields of literature. How could such marvels of eruditon be produced by one man? The secret is, behind the life of the author were numerous suppressed lives. These were men of culture and training, who were doing the drudgery, wading through volumes, finding and verifying quotations, producing and moulding the material which received his final impress, and name.

It is said that a clergyman who was not conspicuous before the world in his day, had a corps of trained workers who were ransacking literature for fact and illustration which they furnished him at call. They brought sermonic grist to his hopper, and all he had to do—and that was considerable—was to turn the crank and grind out sermons that were spiritual sustenance and delight to unnumbered thousands of readers both in this country and in foreign lands.

It was my privilege and pleasure to be one of a number of citizens who were invited to the home of America's great statesman, William H. Seward, on the occasion of his making his first public address after his assassination which was not fatal and when the distraught country was adjusting itself to the accession of Andrew Johnson to the presidency upon the death of Lincoln. It was a paper of then great importance. But it was in the air that he always submitted his state papers to his wife, and that in all his undertakings he esteemed her counsel of highest value.

I was acquainted with the wife of one of the most prominent physicians of New York State—he was president of the State Medical Association—and I heard her talking with a clergyman known among his acquaintances for his excellent methods of work, asking his advice in regard to gathering and arranging

material for her husband's articles and speeches. Those who were charmed by his after-dinner wit and wisdom perhaps did not know that the brilliance of his speeches should be credited to wifely help that was meet for him.

I think it is Oliver Wendell Holmes who pictures a great ship proudly riding up New York harbor, laden with the wealth of Indies, hasting to discharge cargo. No sails are spread, still the vessel is making for the wharf. What is the secret? On the other side, hidden from view, is a little midget of a steam tug, lashed to the ship, that furnishes the power for the grand triumphal entry. And he likens the tug to a man's wife who, by her wisdom and power, largely furnishes him with the elements of success. I suspect there is many a man whom the world admires as he moves proudly on, that would cut but a sorry figure were it not for the little steam tug at his side. Perhaps some of you gentlemen owe more to your wives than you are willing to admit. The suppressed lives of wives contribute vastly more than you and I even imagine to the success of men's endeavors. And I think it is beautiful when a wife's helpfulness receives fitting public recognition,—as for instance in Dean Stanley's great work, the "History of the Jewish Church." Turn to the dedicatory page, and you may read this: "To the memory of her—by whose firm faith, calm wisdom, and tender sympathy—these and all other labors—have for years been sustained and cheered—this work—this work—which shared her latest care—is now dedicated—in sacred and everlasting remembrance." God bless the wives, i. e. the good ones. Yet I am not sure but the others need His blessing more.

There is another class whose suppressed lives are contributing largely to the world's welfare. I refer to teachers. Some one has said, "It ought not to be forgotten—in connection with the fact that fully three-fourths of all our Sunday-school teachers are of the gentler sex—it was a woman and not a man who was the pioneer in the Sunday-school work. Some years before Robert Raikes gathered the waifs from the street into his memorable school, a humble Christian woman, Mary Bailey, had already anticipated his world renowned effort, and instructed the children of her neighborhood in sacred themes on the Lord's day."

But I had more in mind secular school teachers who are working unobtrusively, laying the very foundations of the characters of the coming men and women of the country. The esteem in which they are held was not once what it now is. The early biographers of Milton were very careful to have it understood that it was extremely doubtful whether he ever demeaned himself by teaching school. One of them says that if he ever did teach, he taught without receiving pay; and another contends that he taught simply through a zeal for knowledge. Chalmers, while a teacher, was not deemed worthy to sit at table with the parents of the children he taught. But now the school teacher is recognized as the peer of any and all. Daniel Webster, in the fulness of his powers, delivered a eulogy on Master Tappan, teacher of his childhood. Klopstock, the German poet, in the very height of his popularity, strewed flowers over the grave of his teacher, as we strew them over the graves of our sacred dead. And surely it must be gratifying to a teacher who feels that he or she is leading a suppressed life, to know that men who, may be, began in back country districts and are now filling all lands with their fame, are foremost to recognize the value of the influence and teaching of the instructors of their early days. God bless the teachers.

It was once my fortune to be officially and intimately connected with a noted sanitarium that had a nurses' training school. Those White Capped Angels of Mercy—I think they deserve that title—won my admiration as I saw how quietly and without ostentation, how devotedly and with what self-abnegation, their lives went into the lives of their patients for recovery, comfort, solace. Said our Lord to his disciples, "I am among you as one that serveth." If there is any class of persons who are to be congratulated on having the opportunity and privilege of a service that so fully admits of and exemplifies the spirit of the blessed Master, it is those who have chosen and equipped themselves for this profession of mercy. They did indeed seem to be dominated by the spirit of Him whose name they had confessed, and to rejoice in a calling that so much contributes to the suffering world's good, even though it be exercised in the way of inconspicuous and suppressed living. God bless the nurses.

But for suppressed lives, greatest in number and richest in results, we must turn to the mothers.

In England 255 years ago was a young Presbyterian woman (born Jan. 20, 1669), of rare gifts and accomplishments. A young Church-of-England minister used to call upon her. She became unsettled on the church

question, and she resolved to study up the subject anew. It is easy to foresee what the result would be. She became an Episcopalian and married the dominie.

The divine proved to be a dreamy, poetical, unpractical sort of man, very different from the wife. Nine of her nineteen children she buried in infancy. The others she trained with a discipline worthy of a military school, managed her household affairs with an economy that would have made "Poor Richard's" heart rejoice, yet all in the loving spirit of the home at Bethany. She kept up with the classical studies of her boys until they went away from home to school and college. The children were not taught to read till they were five years old, and then only a single day was allowed wherein to learn the letters of the alphabet, great and small. But there was an exception in the case of her stupid son John. She taught him the alphabet for the twentieth time that, to use her own language, "the nineteenth time might not be in vain." And see how her life went into his. She was his constant counsellor. She was the earnest defender, if not the initiator, of the greatest ecclesiastical movement of the present time. She stood, in her old age, by the side of that son when he preached on Kennington Common that memorable sermon to twenty thousand people, and "the slain of the Lord" lay in windrows before him. The gray-haired, bent and silent mother was speaking in the burning words and ringing tones of the great reformer, John Wesley.

St. Paul makes fine recognition of the maternal, yes of the grandmaternal, life which went into Timothy, when he speaks of "the unfeigned faith" which dwelt first in his grandmother Lois, then in his mother Eunice, and then in him also (2 Tim. i. 5). And what are these but types of the ten-thousand times ten-thousand maternal ancestors with which the world is blest. These suppressed lives live and speak and act and triumph in the lives to which they have so freely and lovingly given themselves. God bless the mothers, and the grandmothers too.

We began with five Judges of Israel, and have been tracing suppressed lives in recent history, but returning just now to Bible times,—

Look again there. In the twelfth chapter of Matthew we read: "These twelve Jesus sent forth," and he told them what to do. But half of these twelve are never heard of again as doing any work for Christ. They did it, if possessing the Christian Spirit means anything, and if tradition may be relied upon. But their history is not told in Scripture. Their lives have been suppressed.

Peter, James, and John we know: the other James and Jude have possibly left us short letters: Matthew gives us a gospel; but of all the rest no trace is left. Some of them are never so much as named again except in the list at the beginning of the Acts of the Apostles. And see how the illustrious three, Peter, James, and John, are treated. In Acts xii. Peter escapes from prison: we see him hammering at Mary's door in the gray of the morning, and after brief eager words with his friends, he vanishes,—flees to "another place," and is no more heard of except for a moment at the great council held in Jerusalem, about the admission of Gentiles to the Church (Acts xv. 7). James is killed off in a parenthesis, so to speak (Acts xii. 2). John is only seen twice in the Book of Acts, as a silent companion of Peter at a miracle, and before the Sanhedrim.

And remember too how Paul is left in his own hired house, within sight of trial and sentence, and neither the original writer of the Book nor any later hand thought it worth while to add a line to tell the world what became of him. Indeed, of the last four years of his life, during which time the Epistles to Timothy and Titus were written, the Acts say nothing.

The way in which the New Testament drops these men is of a piece with the whole tone of the Bible. Throughout, men are introduced into its narratives and allowed to slip out with well-marked indifference. A strange way to write history, yes, very strange, unless there be some peculiarity in the purpose of the Book which explains this singular, inartistic, tantalizing method.

Why is this? I think I see a reason, possibly *the* reason. May it not be to teach us that the world's work is all important, and that the worker, in his personnel, is of very little account? You and I may not be luscious fruit hanging on the tree's outermost branches before the admiring gaze of men, but we may be roots, we may be water, we may be invisible atmosphere, helping to produce that fruit. That may not satisfy pride, it may not satisfy ambition. You know there are those who have to be petted and praised, fairly stuffed with flattery, to keep them in their places and do their work. The suppressed life may not satisfy pride or ambition; but it is not taken amiss by the large-minded,

the large-hearted, the consecrated man,—the one who sets the Lord always *before* him, and who cares to advance the world's welfare and the glory of God more than himself.

But I must come to condensed and abrupt conclusion. Note—

1. That suppressed lives are not extinguished lives.

2. That suppressed lives may be most worthy and useful lives.

3. That a worthy and useful suppressed life makes a real contribution to the great world's welfare, and may have the most of blessing to the world in it.

4. That if God has put you or me in a position of suppressed living, we should be thankful for our opportunities even there, and do our work as faithfully and as well as we can.

5. That though a suppressed life may not win the plaudits of men, God who "is not unrighteous to forget your work and labor of love" (Heb. vi. 10), recognizes it at its full value and will reward it accordingly (1 Cor. iii. 8).

"Therefore my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. xv. 58).

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

THE HIDDEN FAULTS IN OUR OWN HEARTS.—Psalm 19: 12.

The proverb we so often hear, that a man is his own worst enemy, seems to have its reflection in many Bible passages. Paul feared the inner foes of his own bosom more than his political or sectarian enemies, and David and the writers of the Old Testament seem to be on the threshold often of revealing depths of sin hidden away in the secret chambers of the heart. The passage spoken of by Jesus, "A man's foes shall be they of his own household," is interpreted by some to mean the foes of his own heart, the intimate sins hidden there.

There seems to be a weak link in the armor of most of us, and the great concern should be to realize this and to make that link as strong as the rest, lest it divide the chain of our life and career. Men do not go down on the rocks that are plain before every one, so surely as upon the hidden obstructions, known by the individual alone. These hidden faults differ with individuals, and the fiercest besetting sin is often along the line of the man's chief strength. Dr. Robertson said: "Moses was the meekest of men, but it was Moses who spoke inadvisedly with his lips. John was the apostle of love, yet he is the very type of religious intolerance in his attempt to call down fire from heaven. Peter was strong, intrepid in the hour of danger; yet it was Peter who proved a craven of cravens at the last."

We must be honest with ourselves, face our infirmity and, like Paul, bring it to Christ. He alone can strengthen our flagging wills and make us conquerors and more than conquerors through him. Strict honesty in confession to God of our hidden weaknesses gives us the assurance of the sure promise: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it."

"JACK"—John 16:12.

The poet Campbell makes the old man say, "'Tis the sunset of life gives me mystical lore, and coming events cast their shadows before." George Macdonald has a fine story called "Salted with Fire." In this he holds that to those who live close to Christ is given a prophetic sense so God can speak to them of coming events. We call such people "mystics." I know some such and they are gentle, lovable, quiet, self-contained. They have great faith and deep insight into things. God has many things to say to his children just as fast as they are able and willing to have them said (Mark 4: 33; Heb. 5: 12). God's relation with you is similar to your relation to Jack. As the boy grows and develops more into your will, as his life matures and comes to blend more and more into your life, you reveal things to him. And then one day, if you are a wise father, you take him into your inner office or some secure place and, closing

the door, reveal to the boy all your ambitions and hopes for him. Afterward the boy, if he has a spark of manhood, stands for you as never before. But you had to patiently wait for "Jack" to come along, didn't you? Well, God does just the same thing for his millions of Jacks. Some sons "come along," but many do not. They just remain mere "members of the family." But the wise son gets "next" to his father. There are Christians and there are Christians.—*Wm. H. Ridgway, in S. S. Times.*

ENDUEMENT

The Holy Spirit quickens the utterance; he unlooses the tongue, and we speak with a tongue of fire. Our speech is "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Here is the secret of power in service. The Lord bade the disciples tarry "until they were endued with power from on high;" and they were to be "witnesses" unto Him. This is the grandest result of being filled with the Holy Ghost —we are qualified to be His witnesses. The secret of power in winning souls is not intellect, learning, culture, human eloquence—it is simply and solely the Holy Spirit. A supernatural gospel must be accompanied with a supernatural energy, and then it overcomes the natural heart. All our preaching and teaching, even though it be of the truth of God, is but as sounding brass till God's Spirit puts a divine soul into the utterance. Then we may speak with an ungrammatical, uncultured tongue; but the power of God will go with it.—*Arthur T. Pierson, D.D.*

THE TRUEST CAREER

Have you a capacity for the law? Christ himself is an Advocate. Come, practice in the supreme court; expound the law of God. He will open your eyes and show you wondrous things out of his law. Go forth and teach men to obey this law.

If you are fond of working among conveyances and title-deeds, go and help multitudes of people to get, or to clear up, their title-deeds to mansions in the skies. You will not get your fees in this world, but you will in the next.

Have you a talent for medical work? Christ was the great Physician. Come, heal the wounds that sin has made; open blind eyes; unstop deaf ears; make the lame to leap; raise the dead. God himself will furnish you the medicines: the balm of Gilead, the Water of Life, the anointing salve for the eyes, the leaves of the Tree of Life, which are for the healing of the nations. You will receive your fees for pouring in oil and wine, and for bringing to the great inn above many a poor sinner who has fallen among thieves as he wandered away from Jerusalem to Jericho.

Have you been thinking of a business life? Here is a "merchandise better than the merchandise of silver, and the gain thereof than fine gold." Men go far from home to Brazil or South Africa, and toil in the mud and mire of the mines to dig up diamond stones, which they sell to kings and princes for merely an earthly reward. Would you not, then, go far away and assist to gather these gems which, when washed in the blood of Christ and cut and polished by the Holy Spirit, shall adorn the crown of him who is King of kings, and flash back the glory of the living God?

THE MIRACLE OF FERVENT PRAYER—1 Kings 17: 17-24.

(1) Here were lonely wrestlings. He took the child from his mother's bosom, and carried the cold body up into the loft where he abode. Specific and intense desire, like Elijah's, resents companionship in the dread hour, and hastens to stand alone in the presence-chamber of the Most High. You may be sure that Jesus is going to do one of his chief miracles, when he sends the multitude away. (2) Humility. "He measured himself upon the child." Wonderful that so great a man should spend so much time and care on that slender frame. If you would save those who are dead in trespasses and sins, you must measure yourself upon them. You cannot win a little child for God unless you become as a little child yourself. (3) Perseverance. He measured himself three times. Undaunted and undismayed, he returned repeatedly to the quest. Deferred answers should urge us to a degree of holy boldness and pertinacity which we could not otherwise have reached. Only under such conditions could Jacob have said that he would not let the angel go, or the Syrophenician woman demand the one crumb from Christ's table, falling to the floor, which was sufficient to restore her child. "Men ought always to pray and not to faint." As the prophet presented the child to the awe-struck and rejoicing mother, he elicited a confession which proved that, Gentile though she was, she had a true perception of the reality and worth of his religion—"Thou art a man of God."

STRENGTH BROUGHT OUT OF WEAKNESS.—2 Corinthians 12: 9.

Necessity is called the mother of invention; therefore, if the young man of wealth feels no necessity, he will fail of the greatest achievements. Many have struggled up out of the weakness of poverty to the summit of wealth and influence. Dante, Ruskin and Carlyle fought against the weakness of bodily ills till they attained the climax of intellectual greatness. The handicap of blindness enabled Milton of England, Milburn of America and Matheson of Scotland to behold visions of thought and beauty far beyond their fellows. Prisons have palaces proved to minds like Paul and Bunyan, where they were inspired to produce pen-pictures that have delighted and blessed every land.

The little child becomes strong because it stretches out its hand to the parent. So the sinful and troubled soul that stretches out its hand of faith to the heavenly Father feels underneath it the everlasting arms, as it rests on the bosom of forgiveness and love. The law of love in Christ is not the survival of the fittest, or that the weakest go to the wall, for here grace creates fitness and meekness for the highest inheritances.

If God in nature can produce the diamond from the black carbon, the white lily from the dark earth and bulb, the great tree from the tiny seed, he can bring purity out of sinfulness, strength out of weakness, heaven out of hell.

THE ABILITY TO PITY—Matthew 14:14.

Bacon said, "The more noble a soul, the more it compassion hath."

Compassion is something great and often harder than strict justice. The Master was not to blame for the condition of the people upon whom he had compassion. He might have said, as we sometimes say, that it is not our business if people are not far-sighted enough to prepare against disease or hunger. He might have passed by on the other side, as we do frequently, saying, "It was their own fault." But the fact remains that "he had compassion on them."

The existence of pity is the test of a really great soul. It is the fruit of a big heart, rather than a big head. It is spontaneous with a large personality, but it can be cultivated by a small one. Its secret is love—and love makes allowances; "it suffereth long and is kind"; it never faileth.

The other day, as we were riding in a street car, a baby in a mother's arms began to cry vigorously. On one side a man, scowling, said: "People with babies should stay at home." On the other side of us sat a fatherly-looking man, who said, "That child is in pain; see the poor mother's face!" The first man only heard a baby's scream; the second felt with a pitying heart.

To keep the heart open for kindness' sake, to struggle against the callousness that takes others' sorrow and pain for granted—that is the mark of a Christian. Great nobility is great caring. The compassionate Christ is the Son of God in his divinest role.—*C. S. Cooper.*

WHEN ANGER IS SIN—Ephesians 4:26.

It would seem from the Scriptures that there are times when anger may be righteous, and other times when it is sin. How are we to know the difference?

You have a boy who has overriden your authority, spent your money in riotous living, and brought disgrace upon your head. It is natural that you should be incensed at his disrespect for you, and you say: "We will see who is to be master in my house. I will teach him a lesson that he will remember!"

Now, this anger on your part may be only a sense of wounded pride or self-love, and your resentment may be like any other appetite of nature, like hunger or thirst or weariness. There is no particular morality in it; it is simply what any unregenerate human would feel. Let this kind of anger have a free course, and it endangers the parent more than the son, for it usually reacts on the father's own head.

But suppose you say, "This act of my son is an injury to the community; love and confidence, as principles, have been violated." You get away from and above self-conscious pride and the sense of wounded self-respect, and are in position to treat the matter sanely as a Christian.

Here is a question that will help us determine whether our anger is or is not sinful. When we are angry over an injury received, ask this: "Would your anger be the same if this injury had been offered to some one else?" Can you get above the fact, "He did it to *me?*" Then you have passed the line of the secular into the spiritual, in touch with the principle of Jesus, "Inasmuch as ye did it unto one of the least of these."

Anger that is selfish is usually sinful.—*C. S. Cooper.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

September is a month when the churches should begin another season's work in downright earnest. The hot months are past, and the holidays are over. We are called from refreshment to labor. Lassitude must give place to strenuous effort. We find an energetic sample of Christian work in Martha, of Bethany, whom Jesus loved. "Jesus loved Martha and her sister and Lazarus." John 11: 5.

Martha the Home-Maker

Matthew 21: 12-22

After Jesus left His childhood home in Nazareth, the home He loved best was that one in Bethany, where Martha was the housekeeper for her brother, Lazarus, and her sister, Mary. Martha was responsible for the home-life. She seems to have been a maiden lady, as was also her sister Mary. This is rather remarkable among the Jews; but she certainly showed the genius of a true home, and was faithful to all her duties and privileges. It was a haven for Lazarus and Mary.

It was a rural home. Bethany was two miles east of Jerusalem on the Jericho road. The modern name of the village is Lazarieh, named after Lazarus, of the home of Martha. When Jesus had spent the day in the Holy City, weary of the corrupt city life and often sickened by the materialism of the leaders of the Church, He always looked longingly towards the country home, that gravitated around Martha, and found its life and charm in Martha. "And He left them and went forth out of the City to Bethany, and lodged there."

The Christian Home has made America what it is to-day; and it is one of the safeguards of the Nation against disintegration. True homes will make any nation safe and strong; but a nation without real homes is neither safe nor permanent. One peril of to-day is life in tenements, where there is no real home-life. Another and greater peril is the loose relationship between those that make the home, so often leading to separation and divorce. The home in Bethany was founded upon true relationships; and the love of Martha and Mary and Lazarus was noble and vital. From the world these three could at any time return and find confidence and love and rest, for body and mind and soul.

Martha made her home ideal when she received Jesus, as one of the family. His presence sanctified the home, making all that was formerly true and lovely yet more precious. So the abiding presence of Christ to-day by His Holy Spirit makes the home-life sweet and safe, a symbol of Heaven.

Martha the Overcareful

Luke 10: 38-42

True Home Life necessitates much labor and trouble. The energy of Martha in the home makes a strong appeal to home lovers. Successful home makers have great sympathy with Martha. Many at once take the side of Martha against her sister Mary, whom they blame for laziness and selfishness. The decision of Jesus must be accepted as just and final. "Martha, Martha, thou art anxious and troubled about many things; but one thing is needful, and Mary hath chosen the good part, which shall not be taken away from her."

Martha was right in doing the necessary things for comfort and refreshment in the home. Jesus would not have rebuked her if she had given proper time and labor to the preparing of the dinner. He and His disciples were hungry, and it was the kindest tribute and service to get for them an adequate meal. Jesus appreciated this practical religion to the full.

Martha made her great mistake in being overcareful, overanxious, overfussy. She evidently wanted to show how fine a dinner she could get, how good a housekeeper she was. She allowed a worthy ambition to lead her to excess, to a vicious extreme. As an excuse it may be said that probably the fire smoked, or the potatoes boiled dry. Things went wrong, when she most wished them to go right. She lost her patience and her temper. She rushed into the presence of her Divine Guest in a rage, and scowled upon her sister, and even found fault with Jesus. "Carest Thou not?"

Martha allowed her material duties to so absorb her life that she had no time and no taste for the higher things of the soul, even for fellowship with Jesus Christ. This is certainly an imminent peril to-day. Many good Christians are so swamped with petty things, right in themselves, that they forget and neglect the more important things of the soul. We need to emphasize the supreme need of worship, both in public and in private, in the Church, in the home, and in our secret chamber.

Martha the Hospitable

John 12: 1-11

Martha was the soul of kindness not only to her own immediate family, but to friends and neighbors. "They made Him a supper, and Martha served." "The common people therefore of the Jews learned that He was there and *they came.*" Martha did not turn anyone away from her home.

We are sure that Martha spared nothing to make the supper a success. She drew without limit upon her resources of materials and skill. She lavished her wealth of heart upon her guests. We may well believe that Martha knew what Mary had planned, to honor their chief Guest, their beloved Teacher and Friend. "Mary therefore took a pound of ointment of pure nard, very precious and anointed the feet of Jesus."

Martha was criticised by the Chief Priests, and "they took counsel to put Lazarus to death, because that by reason of him many of the Jews went away and believed on Jesus." Such is often the effect of goodness on those that are evil-minded.

The result of Martha's hospitality was wonderful. Not only did she afford pleasure and inspiration to her guests; but many others were led to believe on Jesus. This was most gratifying to Martha and to Jesus.

The kindness of Christians has always been one of the chief means of commending Christ. American liberality in helping the needy of Europe and Asia has gone far to remove all prejudice against Christianity and to introduce it among those of other faiths.

Martha by her unstinted hospitality pleased Jesus. So now we have the same opportunity. "Inasmuch as you do it to one of the least of these my brethren, you do it to Me."

Martha the Great Believer

John 11: 17-44

The faith of Martha was greatly tried when Jesus permitted her loved brother to die. Jesus remained away during the serious illness of Lazarus; and He came to the sorrowing sisters only after four days. Martha went out to meet Him, even before Mary went; and He assured her that all was well, and that He was and is "The Resurrection and the Life." Then He asked her that question, which still thrills millions. "Believest thou this?" "She saith unto Him, Yea, Lord: I have believed that Thou art the Christ, the Son of God, even He that cometh into the world."

Martha had known Jesus for years and had understood His real life. She had received His spirit in a most beautiful way. She had cherished the highest hopes; and this faith had not been eclipsed even by the death of Lazarus. What she could not understand she had faith to accept. This is a worthy example for us, in the most trying circumstances of life.

Martha believed what Jesus told her, though she could not understand its full meaning. It is not faith that accepts what can be understood. That is perception and knowledge. So this life on earth is the proper scene for faith, which will not be needed in the world to come, where our faith will become sight, and our hopes a glorious reality.

We are not told how Martha received the awful news of the death of Jesus on Calvary; but we know that she would accept it in the same faith in which she accepted the death of her Brother. Although we may not fully understand death and the life to come, the resurrection of Christ and our own resurrection, we should endeavor to show the faith of Martha, the faith of Jesus Christ Himself. "I know Whom I have believed; and I am persuaded that He is able to keep that which I have committed unto Him against that day."

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Thrice Jesus quoted scripture to Satan and thrice Satan acknowledge its authority. Men should do more, they should accept its authority.—*Lawrence Keister, D.D.*

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The Christian ministry is the worst of all trades, but the best of all professions.—*J. Newton.*

LIBRARY TABLE

The Virgin Birth of Our Lord

A REVIEW IN TWO ARTICLES

By the Rev. Donald W. M. MacCluer, Portland, Oregon

ARTICLE II

WE have now reviewed the portion of Dr. Palmer's book on "The Birth" which deals with the argument from the Scriptures, and have shown, we think, that his interpretation will not bear the light of truth. We must now take account of his other arguments. He brings forth most of the objections that have been urged in times past against the doctrine of the Virgin Birth. One that he omits, however, is the old argument that Joseph's suspicions of his wife were justified, and that some other man was the father of Jesus. This ancient falsehood was first concocted by Celsus, an early enemy of Christianity. In 170 A. D. he places this calumny in the mouth of a Jew. He reports the Jew as saying that Mary had a child by a Roman soldier named Panthera. Panthera is an anagram of the Greek word "parthenos, a virgin." Venturini, Tolstoi and Haeckel found comfort in this ancient lie. But Keim, Schmeidel, Usener, and others of the best rationalistic opinion decidedly reject it. Keim says, "No moral taint can have attached to the house. No calumny was ever forged against Jesus from this side. . . . There is not a shade of suspicion that the house came short in any way in respect of civil virtue on an Isrealite, a religious reputation." (See "Jesus of Nazara," 2:31.)

Dr. Palmer also fails to drag in the sun-myth theory. Why the omission? Did he realize its weakness? Indeed, he seems to realize the weakness of his whole Scriptural argument, for at the conclusion of it all he says that reason is of equal authority with Scripture. We suppose he means that *his* reason is equal in authority to the Word of God. The closing words of his chapter on the Biblical evidence are as follows:

"If the objection is raised that we have been giving too much consideration to the reasonableness of the situation, it may be well to refer the objector to the words of the judicious Richard Hooker: 'Inasmuch as law doth stand upon reason, to allege reason serveth as well as to cite Scripture.' "

We have not as yet welcomed Richard Hooker into the canon. The modernists may appeal to Hooker; we appeal to the Word of God. They may appeal to the wisdom of men, but we appeal to the Wisdom of God (1 Corinthians 1:20): "Hath not God made foolish the wisdom of this world?"

We can safely say that the Scriptures beyond a doubt teach the Virgin Birth of our Lord. To me, that is sufficient. There are two classes of Christians by whatever name you call them, rationalists and evangelical, liberals and conservatives, modernists and fundamentalists. To me, It seems that the dividing line between them is the question of ultimate authority. One holds to human reason, and the other to the Bible. I hold to the Bible. I am very dubious of anything contrary to the Word that is evolved out of human experience or human reason. To rule out of court as an interpolation or an allegory any passage of Scripture which does not agree with our conceptions, seems to me to be mental immorality. After reading the critics, I reach the conclusion that "they have taken away the Lord, and I know not where they have laid him." But when I read the Word, I find peace for my soul and exclaim, "My Lord and my God!"

On page 3 Palmer says: "The other view —that he had a human father, and that the belief in the Virgin Birth arose from exigencies in the thought of the time—has to meet the difficulty that historic evidence exhibiting the growth of such a belief is lacking."

Then he writes a chapter on "The Growth of the Doctrine." Having admitted that there is no historical evidence of the growth of the doctrine, he has great difficulty in arguing for it. This is all we need to say about chapter two, except that it contains some remarkable interpretations of Scripture.

Chapter three deals with miracles. The author claims that the Virgin Birth would be an unrelated miracle, and so have no meaning. We believe, however, that, because it is a unique miracle, it has a special meaning.

He argues that a miracle is not something contrary to law. In connection with this it is well to remember that the word miracle is found nowhere in the Bible. The terms used are "signs," "wonders" and "mighty acts." He believes that Jesus worked miracles. But most of them were miracles of mental healing. Even then he places definite limits on the healing miracles. Let us quote from page 39: "There is no record of a lacking limb replaced, nor, so far as we know, of the healing of an advanced case of tuberculosis or cancer. His power had, if we may so say, both its physical and spiritual limits." In connection with this statement, it is well to read Matthew 4:23: "And Jesus went about all Galilee, teaching in their synagoges, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Consult also Matthew 9:35; 10:1; Luke 4:40.)

Dr. Palmer's explanation of the healing miracles reminds one a little of Eddyism. His explanation of the resurrection of our Lord has a flavor of Spiritualism. He claims that a man's soul hovers around for three or four days after death. Sufficient evidence has been presented to him to convince him that the dead have appeared to the living within three or four days after death. We have heard of Salem witchcraft, but thought that generation dead. We have heard of spooks, goblins, and hobgoblins, but have never seen any although we have passed by the graveyard in the dark of the moon.

To bolster up the theory, he claims that the ascension of Christ came on the third day. He is careful, however, not to use the word "ascension." He says (p. 42): "It seems probable that the date of his final disappearance was the third day after his death, as given in the third Gospel, rather than the prolonged time stated vaguely in round numbers in the late Book of Acts as after 'forty days.'"

If this be so, Luke, who wrote both the third Gospel and the Book of Acts, must have been a poor mathematician. He nowhere in the third Gospel says that Christ's ascension was on the third day, but does say, and very specifically, in Acts that it was on the fortieth day (Acts 1:3). St. Paul in First Corinthians 15 records five appearances of Christ between the resurrection and the ascension. There are, at the very least, ten recorded appearances of our Lord between the resurrection and the ascension. They are located geographically from Jerusalem to Galilee. It must have been a busy day for both Christ and the Apostles (according to Palmer). Peter sees him in the morning in Jerusalem; the same morning he saw Him by the Sea of Tiberias; the same day he saw Him on a mountain in Galilee; that evening He appeared first to the ten disciples, including Peter, in Jerusalem. They were not expecting His resurrection. Yet, according to Palmer, He had "disappeared" that day. Then the same day, "after eight days," He appeared to all of the disciples, including Thomas (John 20:36). "And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut and stood in the midst, and said, Peace be unto you."

The whole idea of Christ's appearances occuring on one day is fantastic. Dr. Palmer is inconsistent; he argues for miracles, but denies the physical resurrection of our Lord. He does not try to explain how Christ could eat fish and honeycomb unless He had a body. He stumbles at the miracle of the blasting of the fig-tree, forgetting that it was used to typify the coming destruction of Jerusalem. The Jews gave promise of fruitage, but were barren spiritually. He confuses the functions of the Son and the Holy Spirit (p. 43). Indeed, Dr. Palmer seems to have no conception of the Trinity and the functions of the members thereof. He seems to be a monist.

He ends the chapter thus: "So far, then, from objection to the Virgin Birth because it involves a miracle, our objection to it is, as we said, that it is not supernatural enough." He evidently realizes that the Virgin Birth of our Lord is not only Scripturally unassailable, but is scientifically understandable.

McLaren, in "His Growing Creed," has an interesting discussion on the origin of the soul. The problem of the soul's origin is causing some discussion in scientific circles. There are three schools of thought along this line. The pre-existence theory is that the souls of men exist in some form or other before birth, and the parents provide the body to incarnate the soul. If this is the case, it matters but little as to whether Christ's body was born of a virgin or of two human parents. This doctrine of the pre-existence of the soul has been held by many of the world's greatest thinkers among whom were Plato, Origen and Kant.

It is having hard sledding in scientific circles today. It is one of the doctrines underlying Buddhism, Brahmanism and Mormonism. The devout Mormon believes, so I have

been informed, that our souls are those of the fallen angels, and the highest destiny of man is to provide as many bodies as possible for the incarnation of these souls. Only through a life of faithful service on earth can these fallen angels be redeemed. To refuse to have children is to hinder the redemption of the hosts of hell, and to deny to those in agony a chance to escape.

If we are creationists, and believe, as does the Roman Catholic church, as well as many Protestants, that each and every soul is a direct creation of the Almighty, and that all we inherit from our parents is our physical and possibly our mental natures, it does not matter to us so much as to whether we regard the accounts of the Virgin Birth as allegorical or historical. If the soul comes direct from God, what does it matter to our thought whether the body of our Lord was derived in part from Joseph or by the Holy Ghost?

If, however, with many who have delved more or less in modern science, we believe that the child derives both its body and its soul from its parents, and is thus vitally connected with the race and is strictly a product of the race, then we think the earliest Christians were absolutely right when they inserted in the Apostles' Creed the statement that they believed in "Jesus Christ, his only son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary." This view of the origin of souls is known as Traducianism, and was held by Tertullian, Augustine, Luther, and, more recently, by Dr. Shedd.

"Among modern theologians, most of those who adopt the evolutionary theory of man's origin incline to the traducianist view of the origin of individual souls. It does not exclude the agency of God in the production of individual souls, because God is conceived as immanent and casually active in all vital processes, and therefore in the process of genetic reproduction, whereby individual souls are supposed to be generated" (McLaren, p. 103). Some modern theologians, of whom Kirn, of Leipsic, is one, combine the Creationist and the Traducianist theories, and see God present as both immanent and transcendent in the origin of each and every soul.

If we are inclined to the Traducian view, we will be greatly interested in the controversy over the Virgin Birth. If the doctrine is rejected, we see going with it the sinlessness of our Lord, the reality of the incarnation, the sacrificial atonement, and the sure revelation of the nature of God.

From a purely scientific point of view, it is far easier to believe that Jesus was born of a virgin than that he healed lepers, cured men at a distance, opened the eyes of the blind, or restored a withered hand. The great physical miracles of raising dead, walking on water, stilling the storm, multiplying the loaves, and the ascension are so much more supernatural than the Virgin Birth as to make it seem almost natural by comparison.

We know more about the laws of reproduction than we did twenty years ago. I would call your attention to Dr. Charles Harris's "Pro Fide." Most of the scientific argument that follows comes from him. He says the modern physiology regards the maternal ovum even before impregnation as containing the embryo of an entire organism of the maternal type ready to develop under appropriate stimulus. What the male adds is the stimulus and the male factor of inheritance. In not a few species there is a tendency for the ovum apart from impregnation to begin to develop and segment. In certain species, especially of rotifers, crustaceans and insects, complete parthenogenesis is the normal or even the only method of reproduction. For a fuller discussion of this point see Harwig's "The Cell" (1909); Adami's "Principles of Pathology" (1909-10), Vol. I., p. 602ff, and Mitchell, in "Encyclopedia Britanica" (1911), article, "Reproduction."

There is no general law of nature against parthenogenesis, and the latest investigations show that it can be artificially produced by an appropriate stimulus in many animals in which it does not naturally occur. This is of the greatest interest to us, as the Virgin Birth was a case of parthenogenesis produced by artificial stimulus. The best authority on the subject is J. Loeb in his "Mechanistic Conception of Life" (1912). Not only has he induced parthenogenetic development in the eggs of the sea urchins and other marine animals by purely chemical stimuli, but has caused an unfertilized frog's egg to develop by merely pricking it with a needle.

In the case of man a certain tendency toward parthenogenesis has been noted from the days of Hippocrates to our own. The medical profession has for years been speculating on the nature of peculiar cystic teratomata, which are occasionally found in the human body. Let me quote: "Teratomata are described as neoplasms which show a tendency to formation, not only of irregular cell masses, but also of fully developed organs, such as brain, teeth, skin, hair, bones, or secreting glands. . . Microscopic examination

shows sometimes a structure of the eye, . . and even attempts at limbs have been observed." (Adami & McCrea, "Textbook on Pathology," 1912, pp. 207, 660.) "Generally the element or parts of the body are in complete disagreement, but rarely, only four cases on record, some proportion and relationship of parts is preserved, with the development of extremities and genital parts, so that a definite foetus may be inferred."

These peculiar formations may occur in any part of the body, and in persons of any age or of either sex, but in the majority of cases they occur in women, in the ovary, between the ages of puberty and menopause, from which facts we infer their direct connection with the psychology of reproduction." These are due either to the parthenogenetic development of the ovum or of the germ cells which produce the ova. This assumes in either case that the human female has a certain parthenogenetic tendency.

The starting of the parthenogenetic development in the lower animals at least is due to a mechanical, chemical, or electrical stimulus. If this be so, then the words ascribed to the angel Gabriel acquire a still wider significance: "And the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that holy thing which shall be born of thee shall be called the Son of God." Does this imply that the artificial stimulus was of a spiritual nature and that the revelation of God's purpose was in itself sufficient to cause the microscopic cell in the virgin's womb to begin to develop as many a cell of similar size and shape, but of different species, and even some of the same species have done? There was this difference, that the development came to a logical conclusion, and the child conceived, as a result of the close spiritual communication with divinity, was the Son of God. To me the Virgin Birth seems more in keeping with our crude and partial knowledge of the laws of nature than many other miracles.

If Jesus was conceived by the Holy Ghost, then his nature was a union of the human and the divine. He had one soul, but two natures, the heavenly inherited from his Father, as we inherit ours, and the earthly inherited from his mother, even as we have a maternal inheritance. The paternal strain was the stronger, and gave him the victory over sin and death. But if Jesus was conceived of Mary and Joseph, or some other man, than he inherited from his father and his mother a human soul, as we do from our parents. At the baptism the soul of the Christ came into him and he had two souls, one human and one divine. Each soul had a distinct nature. The question is, "What became of the extra soul?" Now can you explain how such things can be without denying the deity of Christ, and the uniqueness of his life? We need not believe that the Virgin Birth is incredible or scientifically impossible. It is scientifically understandable.

Not only is the Virgin Birth Scripturally impregnable and scientifically understandable, but it is also philosophically indispensable.

The last chapter of Dr. Palmer's book is devoted to an argument in favor of interpreting the creeds to mean something that they do not mean now and did not mean originally. Applying his position to theology, it means that when we say Christ was born of the Virgin Mary, the true meaning is that Mary was not a virgin. Or when we say, "I believe in the resurrection of the body," the true meaning is, "I do *not* believe in the resurrection of the body." It is very simple. You just say one thing and believe another. Profess to believe something and deny it. This process will not appeal to honest men.

He also tries to make it appear that the Virgin Birth discredits marriage. We cannot see that it has any bearing on the subject. Of course, marriage is holy, and was instituted of God. But at the same time we are children of our parents and cannot escape our heredity.

Apart from the Virgin Birth, how can you account for the man Jesus? Human parents produce human children, but Christ was both human and divine. How did the human race of itself produce the divine man? Was it by the process of evolution? That theory holds that all life came from the primodial slime of the ocean. Life started in a one-cell form; then through the long ages we see nature creeping up and up from the amœba through the pre-human to a common ancestor. The line branches into the anthropoid ape, the monkey, and man. Man at first is low and savage, only a step higher than the beast. Through the long ages he develops, ever creeps higher and higher, each age becoming more spiritual, until he flowers out in the Man of Galilee, the attainment of spiritual perfection. He was the firstfruits, the first to attain to perfect spirituality.

But why has the process ceased? Why did it reach its culmination 2000 years ago? If we are "getting better and better every day and in every way," why has there been such a great falling off in the quality of the fruit

of the tree of life? Why do we not produce thousands of Christs each year? Why has no one ever surpassed Him in beauty of soul? How does it happen that the human race, having produced one such man, has never produced another? How does it happen that from a tree, not distinguished in general by beauty of fruit or flower, one branch of such surpassing loveliness has sprung? How comes it to pass that such a phenomenon has occurred just once and only once? Why was there never such another? These are hard questions for those who believe in evolution and deny the Virgin Birth, to answer.

The conditions for the production of Christ from a human viewpoint were not hopeful. The Hebrew world had lost its spiritual vision in the mazes of legalism. Great Rome was treading the way of power and lust, while she mocked her gods and worshipped her emperors. The glory of Greece had departed, and the Greeks were sunk in debauchery. The stench of their decadent morals lingers to this day. "As a root out of dry ground" grew up the Messiah, the Man of Galilee. Whether the cross be too heavy or the road too rough, the footprints of the Son of the Virgin Mary on the *Via Dolorosa* to Calvary have never been marred or blotted out by the footprints of another.

Aside from the Virgin Birth you cannot account for the sinlessness of our Lord. Modern pedagogy and child psychology admit of no "perfect child." All children admittedly have a "leaning to disobedience." This is simply another name for "original sin." We are all born with this tendency to sin, this bad heredity, this incipient rebellion against God. It is a hang-over from the sins not only of our immediate, but also of our first parents. The Virgin Birth was necessary to break this sinful entail. The Sinless Man is as great a miracle as the Virgin Birth. With the rejection of belief in the Virgin Birth goes the rejection of the belief in the virgin life. With the rejection of the belief in the virgin life goes the rejection of the Christian faith. "Which of you," saith the Christ, "convicteth me of sin?"

The liberals say that belief in the incarnation is sufficient. That depends somewhat on what is meant by the incarnation. If they mean that God was in Christ the same as he is in us, in all of us; if they mean that Christ was the son of God even as we all are sons of God; if they mean that man through the ages has been trying to find God and age by age creeping nearer and nearer to him, until one and welcome chiefly to the half-taught, or moral minors." ("The Old Faith and the New Theology," pp. 49, 51.)

Let us not confuse incarnation and immanence. Some say that God might have incarnated himself in this way, some say in that way, and others say still in another way. We are at a loss as to the source of their information. Did God take them into His counsel when He planned the incarnation? Are they capable of knowing and evaluating all the factors involved? We believe that God does all things well, and the best plan is the only plan for him to use. He is no bungling workman. He is the omniscient and omnipotent God. Since he used the Virgin Birth for the incarnation, we believe it was not only the best, but the only, way possible in accordance with his plans.

The Virgin Birth of our Lord is philosophically indispensable to guard his pre-existence. "For God so loved the world," says John, "that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "In the beginning was the Word, and the Word was God." "Before Abraham was, I am." These are strong statements. Before His death, or soon after, the three miracles that safeguarded the incarnation were written into the church's creed. From all the miracles recorded in the Gospels the church selected three which were specially connected with Christ's divine-human personality. The miraculous conception and Virgin Birth guard His divine pre-existence; the resurrection safeguards his post-existence; the ascension guarantees His glorification and His heavenly session. Considered together, these miracles seem to constitute an outward and visible sign, sufficient and conclusive, that the subject of them, Jesus of Nazareth, was neither a mere man "spirit-filled," as the Ebionites supposed, nor a transient theophany, such as Moses, Elijah and Isaiah, beheld, as the Docetæ believed, but the Word made flesh, as the church of the living God affirms.

Someone may ask, "Can we surrender faith in the Virgin Birth and still retain faith in the incarnation?" In case of certain individuals, this may be possible, at least for a time. But experience has proved that it is not possible for men in the mass or for the church. Some men are so constituted as to be able to believe that Christ was divine, while rejecting the miracles. But men in the mass are more logical. They will accept the hidden miracle of the incarnation only if they

found him—then "Incarnation" is an empty word, and there is no incarnation. What do you mean by incarnation? If you believe that God, the Father Almighty, has through all the ages been revealing himself to men, and that, at a definite time in history, our pre-existent Lord emptied himself of glory and was made in the likness of men, that is a different proposition. There seems to be some confusion of thinking and of terminology at this point. Dr. Forsyth says: "The doctrine of incarnation is one which the young readily confuse with immanence," and that "the immanence of God in human nature is a mere philosopheme, absolutely fatal to a Gospel, are convinced of the truth of the outward miracles of the Virgin Birth and the resurrection, which have formed part of its credentials from the first.

Each man must see the truth as God gives him light. Some cannot see the truth of the Virgin Birth, and are unwilling to take it on faith. Their position is understandable. But what we cannot understand is how men will take an oath that they believe the doctrines of the church, will teach them, draw their salary from evangelical churches for so doing, and then publicly deny them. It would almost seem that common, ordinary business honesty would prompt them to sever their connection with their denomination and go where they belong. While drawing pay from the church of Christ to uphold His glory and honor, they betray the supernatural Christ with the kiss of praise as they slay Him in the hearts of men and prepare for Him in His death a place with Socrates and Buddha.

The Virgin Birth is Scripturally impregnable, scientifically understandable and philosophically indispensable. Let us go forward in the faith.

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The Lord calls into the ministry and special lines of work only those who are within calling distance, so do not be disappointed if the Lord does not honor you by calling you into His service if you are not living within calling distance of the Lord.—*Western Recorder.*

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Not in their divine argument alone, but in the very critical art of composition, the Psalms may be easily made to appear over all kinds of lyric poetry to be incomparable.—*Milton.*

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

Christianity at the Cross Roads. By E. Y. Mullins, D.D., LL.D. George H. Doran Company, New York. $1.75 net.

It is a good thing that Dr. Mullins has come out into the arena of the present conflict in the church. The cause of Christ calls for just such a voice as his at this crucial time. Evangelical Christianity needs a defender of such intellectual caliber, of such wide information, of such calm and judicial spirit, and of such an elevated type of thought, able to command so terse, epigrammatic and engaging a style. His analysis of the "modern spirit" and the "fundamental issues" is clear-cut and profound. In a masterly way he vindicates "the rights of religion" against all invaders who would try to force upon it the formulas of mere physical science. The physicist and biologist cannot tell us from their meager data what religion is or what it should be. Religion belongs to a different sphere, and has criteria of its own. The microscope, scalpel and crucible of the scientist are not the tools with which to determine our relations to God, our world-view in this life, nor our destiny in the life to come. Spiritual things are just as empirical as are any other data, but they cannot be measured by a materialistic tape-line.

Dr. Mullins ably handles Professor Conklin, who tries to reduce religion to terms of mere evolution, and a poor mess he makes of it. After he has finished his work of wreckage with Christianity, there is not enough left to make the salvaging of it worth while. One of the greatest and most satisfying chapters of Dr. Mullins' book is the one which depicts "the breakdown of the religion of science," in which he shows convincingly that science is leaving its proper domain when it undertakes to dictate a religion for the world. In all this, Dr. Mullins does not mean that religion and science have no points of contact, or that one is contrary to the other, but simply that each must be judged by its own standards. Our author also points out in his chapter entitled, "The Compromise," that there can be no truce between the plenary faith and the reduced and much-modified

doctrines of the modernists. "He that is not with me is against me," said Christ. A number of chapters deal with the modernistic attempts to "reduce" Christianity and its divine-human Christ. The grand finale of the book powerfully upholds "The Irreducible Christ"—the Christ of Christian experience, who is none less than the Christ of the New Testament.

We have no criticism to offer on this book. It is too great and good a book to criticise. We have only three question-marks to raise. Has not Dr. Mullins made almost too wide a breach between religion and science? Does it not sometimes seem as if he were separating life and thought into separate, air-tight compartments? Is there enough effort to correlate religion and science, so that a man need not hold one set of beliefs scientifically and another set religiously, and thus make an intolerable schism in his life? Perhaps Dr. Mullins has thrown enough guards about his statements, but we are simply raising these questions to bring out further thought on the subject.

Our second inquiry concerns the theory of evolution, which is at the basis of nearly all the bad psychology, philosophy, science, and liberalistic religious departures of the day. Nowhere in this book has a clear, unmistakable statement been made as to that theory, as to whether it can be accepted or not in a sense in which it is today being used. Was the issue evaded, and if so, was it done purposely?

In the third place, has Dr. Mullins brought out the plenary and inerrant inspiration of the Bible in as definite and positive a way as a work of this kind at this strategic time should have done?

To our mind, Dr. Mullins book is one of the most important contributions to the great science of Christian Apologetics. May it have the circulation and influence it so well deserves!

The World's Living Religions: An Historical Sketch. By Robert Ernest Hume, Ph.D. Charles Scribner's Sons, New York. $1.75.

In many ways this is a good book. By this statement we hope no one will think that we mean to give it our unstinted commendation. It is very informing for the beginner in the study of comparative religion, in that it outlines and depicts vividly the tenets of the various living religions in the world today. So far as its portrayal of the ethnic systems goes, we can say honestly that it states them correctly. There seems to be an effort to estimate them as highly as possible, but not to over-estimate them at the expense of the Christian religion. In every case a comparison is made between the tenets of the ethnic religions and Christianity, and the superiority of the latter is pointed out. As an example, read the paragraph on page 37 showing the deep and fundamental contrast between the Hindu and the Christian conception of God. The religions here discussed and compared are Hinduism, Jainism, Buddhism, Sikhism (the infant among them all), Confucianism, Taoism, Shintoism, Zoroastrianism, Mohammedanism, and Christianity. Thus the discussion covers a wide field.

The demerit of the work is its inadequate treatment of Christianity. True, it might be expected to be a good deal more radical than it is, since Dr. Hume is a professor in Union Theological Seminary, New York. It must be remembered, too, that he has only the degree of Ph.D., which means that he has specialized more in secular than in sacred and theological learning. To show that his portrayal of Christianity is inadequate, we quote (p. 244): "On the other hand, Jesus is also genuinely divine. Within the circumstances of time and humanity, he shares in the moral character of the eternal God. Thus Jesus is venerated as a very wonderful representation of God, especially of the purpose of God to save mankind." That is a characteristically modernistic statement. It suspends the person of Christ in the air, and leaves you wondering whether the writer believes in the deity of Christ or not. If Christ is not God, then Dr. Hume, if he worships Christ, is an idolater. If this book stood on solid Christian ground, we should be glad to recommend it as a text-book in theological schools; but its inadequate treatment of Christianity's pivotal doctrine, the person of our Lord Jesus Christ, makes such a commendation impossible.

Two Great Bible Plans Paralleled. By J. K. Miller, M.D. Reference Library, P. O. Box 711, Greeley, Colorado. Price 75 cents prepaid.

Welcome to another stalwart layman who comes to the defense of the Bible in its integrity and divine inspiration. Dr. Miller has been the teacher of a senior Bible class for forty-three years, and therefore is conversant with the teaching of the good Book. His studies and experience have led him to love and revere the blessed Book more and more as the years have come and gone. How

comforting to know that the old Book never grows humdrum to an assiduous student. The two great plans that are paralleled in this book are the Plan of Creation and the Plan of Redemption. How beautifully they tie up together! One is not cried down in order to cry up the other, as so many writers of modernistic tendencies do. Here they are correlated. Dr. Miller does not believe that the Christian life is separated into two air-tight compartments, one for religion and the other for science. He sees the Christian life and faith whole. Here is the acute way in which he puts his thought: "If the Bible be true in that which is spiritual, it must be quite as true wherein it touches things physical. If God is the executor of the spiritual realm, the material world must also be subject to His reign of authority." Had this fact always been borne in mind—well, that schism-producing thing which styles itself "Modernism" never would have lifted its head in the Christian Church.

The Six Days of Creation in the Light of Modern Science. By Dr. Friedrich Bettex. The Lutheran Literary Board, Burlington, Iowa. Price, 35 cents.

A new edition of this book was demanded, and is herewith presented by this enterprising publishing firm. The translation from the German was made by Dr. David Heagle, an excellent English and German scholar. An introduction of much logical force and acumen has been written for the new edition by Dr. L. F. Gruber, the well-known author of "Whence Came the Universe?" and "The Einstein Theory." Dr. Gruber upholds the historicity of Genesis I with much scientific learning. Dr. Bettex himself was a noted defender of the plenary faith in Germany in a day when science had largely become materialistic and when the liberalistic theology prevailed to a painful extent. His vindication of the creative narrative in the Bible is still valid and timely. We cannot agree that the *tohu vabohu* of Gen. 1:2 means chaos, but otherwise we think Dr. Bettex makes out his case against those who try to concoct a contradiction between the Bible and modern science. He quotes from many scientists themselves to substantiate his interpretations of the Bible. He believes that the creative "days" of Genesis were indefinite periods. Others may differ from him in this respect, but all evangelical believers will admit that he was a staunch and powerful defender of the scientific character of the Bible.

Acute and Chronic Unbelief: It's Cause, Consequence and Cure. By Albert Clarke Wickoff. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.50.

The psychology of unbelief is the theme of this illuminating book. Perhaps nothing like it has ever been attempted before Professor Wickoff undertook the task. And now that he has done so, we are wondering why no one ever did it before. Here are most interesting problems. They enter into both ethics and psychology, because sometimes a certain kind of motive lies back of doubt and unbelief. Sometimes it occurs that "the wish is father to the thought," so that people who desire to live carelessly or corruptly do not want to believe in a God who will hold them to an account for their deeds and feelings.

The author is well equipped for the work he has accomplished. He is professor of the Psychology of Religion in the Biblical Seminary of New York, and for that reason has specialized in the necessary studies. He displays real acuteness in analyzing different cases of agnosticism, and often unearths the inner causes of departures from the faith. Many an infidel will find the mirror held before him as he reads this sharply analytical book. There are acute cases of unbelief, but often they do not last long, the victim coming back to the faith either by a revolutionary conversion or in a calm and quiet way. However, where unbelief continues, it becomes chronic, and is therefore a real harmful mental and spiritual malady, which destroys all joy and comfort and at last leads to pessimism and despondency. Many forms of unbelief are here set forth, and thus it is a most informing book.

The Supernatural Jesus. By George W. McDaniel, D.D.,LL.D. George H. Doran Company, New York. $1.75 net.

Thank God for another stalwart upholder of the full-toned faith. You need not read far to find out just where Dr. McDaniel stands, for he rings as clear and true as a bell. He is too genuine a man to use disguise or camouflage. He names his opponents right out, and they are the modernists who call in question the supernatural element in the Bible and want to reduce Christ to something like human dimensions. Dr. McDaniel goes through the New Testament, and shows by a careful collation of its teachings that it represents Christ as a supernatural Person. The argument is convincing. Any one who accepts the New Testament in an

honest way must believe in the Supernatural Jesus. Only by reducing the New Testament by the subjective process can our Lord be reduced to human proportions. The book contains a cogent chapter on the Virgin Birth of Christ—one of the best discussions we have yet seen. Other excellent chapters are under the following titles, which we name to show the reader that he will surely want to get the book at once and read it: "The Resurrection of Jesus," "The Deity of Christ," "The Mistakes of the Modernists," "The Truth About the Bible and Science."

Additional Book Notes

Our readers who desire to keep posted will want to watch for what is called "The Aftermath Series." It will consist of a number of brochures forming "a symposium of reviews of the modern criticial discussion of Biblical history and doctrine." The editor of the series is Dr. Horace M. DuBose, one of the Bishops of the Methodist Episcopal Church South, who stands solidly for the whole faith of the gospel and is neither afraid nor ashamed to say so. The publishers are Lamar and Barton, Nashville, Tenn., Richmond, Va., Dallas, Tex., and San Francisco, Cal. The price of each book is 25 cents postpaid. A number of leading scholars of America and Europe have been asked to write these books, which will be unexcelled from the view-point of criticial scholarship, and yet will be strictly evangelical in their teaching. They will prove that the conservative position can be validated at the bar of reason and sound scholarship.

The first of the series, entitled "The Crisis of Criticism," has been issued at this writing, and has been read by the reviewer with much profit and satisfaction. It is written by Bishop Du Bose himself, and is a rare piece of work. The dissecting methods and ideas of the radical critics are vividly set forth, so that the reader will know precisely what they teach. Then Dr. Du Bose exposes the uncritical and unhistorical character of their work. He does this to a finish, even though he condenses his material into small compass. It does not take very long to demolish a house of cards. Get one card started, and all of the rest come tumbling down. Send 25 cents for this book. Then you will want to get the rest as they are issued.

"Why I am not an Evolutionist," by Pro-

Here comes along a leaflet, with the title, fessor George McReady Price, our Nestor in the conflict between false science and true religion. Professor Price is a scientist, and so he discusses the scientific phases of the prevailing furor of evolution. However, he is also an ethicist and a Christian, for which reason some of his strongest arguments against the theory are moral and religious. The leaflet is No. 52 of a series known as the "Bible Truth Series," which cost only a half cent each. Better send for a number of copies of this leaflet and distribute them among your friends, some of whom may have gotten fast in the modernistic stranglehold. Send to the Pacific Press Association, Mountain View, California.

Dr. William Evans has written a booklet styled "How Missing Links are Made." He marches boldly into the very camp and citadel of the belicose evolutionists, and scatters them generally. He drives the monkey-changers from the temple, so to speak. He enters the hall of "The Age of Man" in the American Museum of Natural History, New York, and shatters the idols of the "traditionalists" of the evolutionary school. Then he shows how the so-called missing links are manufactured by the perfervid imagination of men who have a theory to prove. The price of the leaflet is 4 cents for one; 40 cents for a dozen; $3.00 for a hundred. Order of The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

"Must a Young Man or a Young Woman be an Evolutionist?" is the title of a tract by Keith L. Brooks. The author shows that a young person need not be an evolutionist in order to be up to date. He brings forward so many counts against the theory one is convinced that it is the worst outlawed theory ever proposed by human theorists. Price 3 cents per copy; 30 cents per dozen. The Biola Book Room, 536-558 South Hope Street, Los Angeles, Cal.

A lecture entitled "The Virgin Birth and Divinity of Jesus the Christ," by Rev. Elmer E. Franke, has been issued in tasteful booklet form. We have previously praised Mr. Franke's books, and can give this one the same kind of commendation. In this book he brings forth all the Scriptural teaching that can be marshalled in favor of the virgin birth and deity of our Lord. His work is well done. The book is worth many times its price. It is published by the People's Christian Bulletin, 573 West 181st Street, New York City. Price 25 cents.

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